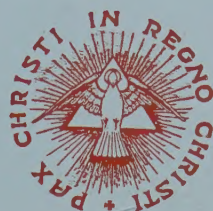


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## THE MORALITY OF PROFITS

BECAUSE of the difficulty of getting a clear picture of just what profits amounted to in the postwar years, it is practically impossible to arrive at a "certain" ethical judgment of whether profits were fair or unfair. Equally important is the fact that because of ignorance of the average person of what profits are and what they amount to, the use of "common estimation" in determining whether profits are fair or not is ruled out. *Communis aestimatio* is valid morally only if it is a correctly informed *communis aestimatio*. Surveys of even the educated, such as teachers and clergymen, disclose ignorance of the actual rate of profits. The majority of both overestimated the actual rate and when questioned as to what they would consider to be a fair rate, allow a rate higher than the actual rate. Again it should be remembered that these surveys cover profits reported according to accounting techniques.

When judging profits according to strict commutative justice one cannot speak of a "general" level of profits; one can pass judgment only upon the profits of individual corporations. Such a judgment obviously must be based upon the facts of each individual case and the judgment must be qualified by the factors mentioned above. In judging the profits of an individual firm, one must distinguish sharply between the "pure" profits of economics and the "reported" profits of accountants. Also, the factor of under-capitalization and under-depreciation at the present inflated price level results in both over-stating reported dollar profit rates. If one can morally justify the increased valuation of both nonfarm and farm real estate, one cannot deny the validity of such increased valuation to corporations when trying to set a "fair" rate upon capital valuation. If this is not permissible then many individuals have committed grave sin in selling real estate at present market prices which they bought prior to the war at a much lower price. This would be true also of many other durable goods.

A moral judgment of profits must take into

consideration the effect of inflation on postwar dollar profits; postwar profits, expressed in inflated dollars, must be adjusted to show "real" profits. Corporations, in the postwar period, as well as ordinary consumers, need more dollars to meet their increased cost of living. Moralists admit the validity of such adjustment in determination of absolute grave matter of theft. It would be a moral discrimination to allow such adjustment in the justification of large money increases in wages and farm income but deny it to business.

It is extremely important in trying to determine the morality of present day prices and profits, to note that the moral and efficient cause of postwar high prices was the deficit-spending program of the Federal Government. In most of the moral reasoning about "just" prices the influence of government is ignored. It should be realized that the prices of individual products are determined by market forces within the general framework of a price level determined by the fiscal policies of government. High wages, high farm income and high corporate profits are not the cause of the present high price level; they are merely the result of the deliberate inflation of our money stream by "monetization" of the national debt. Even such a "liberal" organization as the C.I.O. admitted this when it stated, "the tremendous profit increases in the past two years (1946 and 1947) have coincided with the price inflation and resulted from the inflation."<sup>1</sup>

The inflation of the general price level by governmental fiscal policy, in my judgment, has seriously violated social justice by depreciating the purchasing power of the dollar. Such inflation has affected most adversely those with the lowest incomes. Organized labor, the farm group, most of the self-employed and corporations have been able to keep ahead in the race against inflation but those with fixed incomes and the unorganized low-income workers have not had the economic power to force increases in their income propor-

<sup>1</sup>) *Economic Outlook*, February, 1948.

tionate to the governmentally-created decrease in the purchasing power of all incomes.

Certainly, there is no justification, in this year of prosperity, for the continuation of such harmful inflationary deficit-spending, which Dr. Nourse, former Chairman of the Council of Economic Advisers, is so deeply concerned about because he fears the federal government is making "deficits a way of life." The A. F. of L. recognizes the danger when it stated in a recent issue of "Labor's Monthly Survey" that: "Free Enterprise Faces a Test in 1950. With the shortage of demand, declining production, and rising unemployment in prospect after June 1950, many persons would turn to larger government spending as an easy way to bolster the economy. This would not be constructive. Taxes are already taking a very large part of earnings—the average worker with no dependents pays 11.5% of his weekly wage to the federal government (in income taxes). The national debt, already nearing the danger point, will increase in 1950; to raise it further will indeed be foolhardy; to build a big government even bigger, and to make our economy dependent upon it, would be a serious step away from the way of life which has brought us freedom and high living standards."<sup>2)</sup>

I realize the immediate rejoinder will be that deficit-spending is necessary to finance the present level of governmental expenditures and that such a level of expenditure is both necessary and socially desirable. This point of view I would disagree with completely. However, the assumption that the existing level of expenditure is necessary, does not justify the inefficiency, extravagance and graft of governmental expenditure. The Hoover Commission and even the extremely "liberal" Senator Paul Douglas, have pointed out how tremendous savings can be made without seriously affecting existing governmental service.

There are those, who following the illogical reasoning of the C.I.O. which, while admitting that high postwar profits resulted from price inflation, lay the blame for postwar high prices upon "exorbitant" profits, especially upon those of the "big" corporations. They maintain that present profits of the big corporations are unjust because the prices yielding such "unjust" profits are fixed by monopolistic, restrictive controls. They cite, as a violation of both commutative and social justice, the lag of purchasing power of the workers behind cost of living.

Those who so argue ignore some obvious facts. They ignore the fact that the organized workers have been able to force increases in their income greater than the increase in the cost of living as attested by the Department of Commerce. Practically all of the "organized" workers are better off today, despite high prices, than they were before the war, due to three rounds of wage increases.

Also ignored is the fact that one cannot identify the organized workers with all workers. Organized workers are a minority of fifteen million out of sixty million gainfully occupied. This fact is ignored by those who blame big business for "unjustifiable" price policies while ignoring the economic power of big unions which by their high money-wage and low-productivity policies have been more influential in pushing up prices than have high profits. Wage cost accounts for around 85% of total cost and prices, while profits account for only between 5 and 6% of cost and prices. (See Economic Report to the President). It is economic fiction to maintain that management fixes prices; management must base prices upon costs which are largely determined by union policy.

Another obvious fact, commonly ignored, is that the most important increase in the cost of living affecting the workers has been that of food. The average industrial worker's family expends about 35% of its income for food; the low income families spend between 50% and 75% of their meager income for food. Farmers and the federal government by its farm price-support program are responsible for the high prices of food products. Simple proof of this is the fact that farm prices have increased in the postwar period more than other prices. As compared with the period 1935-1939, in 1947 the farm value (farm cost to the consumer) of meat products increased 182% as compared to only 29% increase for marketing agencies; for dairy products the increase in farm value amounted to 120% as compared to 42% for marketing agencies; for poultry and eggs, farm value increased 102% compared to 85% for marketing agencies; for bakery and other cereal products, the farm value increased 169% while costs of marketing agencies increased only 36%; for fruits and vegetables, farm value increased 151% while the cost of marketing agencies increased 58%; for miscellaneous food products, farm value increased 179% while cost of marketing agencies increased 73%. The farm-

<sup>2)</sup> December, 1949, p. 4.

er's share of the consumers' food dollar increased proportionally.

It can't be proved that the profits of food manufactures were to any appreciable extent responsible for the high food prices of the post-war period. In fact there are some outstanding examples of tremendous savings to the consumer from large-scale manufacturing.

Kathryn Parr, Economist for the Department of Agriculture, in a study titled "Farm-To-Retail Margins for Livestock and Meat" points out: "The value of by-products to the packer makes it possible under normal conditions for him to sell the carcass from a beef steer at wholesale for less than the cost of the live animal."<sup>3</sup>)

Mr. L. N. Perrin, President of General Mills, states: "—One of the most striking things . . . is the tendency in the past three years for the grain cost to equal, and at some times exceed, the actual price of flour. This means that the miller had to look to his by-products as the source for any

margin to pay his expense and taxes and have something left for profit."<sup>4</sup>)

The largest milk company in New York City, the Sheffield Farms, testified that they are selling and delivering milk at a loss in New York City despite the high price of milk because of the cost of delivery. Whatever the merits of the A. & P. case, it cannot be proved that they have used their power (6% of total food retailers) to charge high prices. Their prices are lower than their independent competitors'. Profits of distributors averaged between 1 and 3% of prices in the postwar period.

It would seem, therefore, that social justice would demand a re-examination of the whole price-support policy because of the effect that high food prices have had upon the low-income families.

(To be concluded)

FR. EDW. A. KELLER, C.S.C.  
University of Notre Dame

## BENEDICTINE MISSIONARY METHOD

WITH the sending of Saint Augustine and his forty monk companions to England in 596, Pope St. Gregory initiated the greatest missionary venture in the Church. Our period of history—making due allowances—bears a strong resemblance to the world of the sixth century. Successive barbarian invasions, famines and pestilences were then devastating Italy, the cradle of our culture. To such a pass, indeed, had things come that St. Gregory the Great apparently thought the end of the world was at hand. Yet, curiously, in the designs of Providence these catastrophes merely marked the death of an era and ushered in the marvellous flowering of the Faith that was the Middle Ages.

St. Augustine's mission to England was in reality twofold. He brought to that country not only the Faith, but also the monastic institution founded by St. Benedict. Phenomenal success attended the missionary preaching of the monks; on Christmas Day, 597, ten thousand Britons were baptized in the waters of the Swale. To consolidate these great victories for Christ, several monastic foundations were undertaken soon after the

monks arrived in England. The monasteries grew and prospered and multiplied, and the Faith was firmly established in the land in a relatively short time.

From England St. Boniface later on led a group of monks back to the continent of Europe. By reason of the work of evangelization that he directed and the success that attended his efforts, he became known as the apostle of Germany. In rapid succession followed a host of other renowned missionary monks; the seed they planted endured for centuries. St. Ansgar and St. Rembert labored among the Danes and Swedes; St. Leander among the Visigoths of Spain; St. Suitbert among the Frisians and Westphalians; St. Ludger and St. Sturm among the Saxons; St. Adalbert among the Bohemians and Poles; St. Willibrord among the inhabitants of the Low Countries; St. Amandus among the Flemish. Through their labors and those of monks like them the greater part of the nations of Western Europe were brought into the fold of Christ. Thus came into being that magnificent spectacle, the

<sup>3</sup>) June, 1949, p. 30.

<sup>4</sup>) From a Statement before Subcommittee of Senate Committee on Agriculture and Forestry, Oct. 6, 1949.

like of which the world had never seen—a united Europe, one in Faith despite the diversity of nations.

Not by force of arms (as the Romans had tried) nor by complicated conferences (the aim of our present era) was an artificial union of a sort achieved, but by that great common denominator, running like a golden thread through the warp and woof of Europe's life—the Faith of Christ and submission to His Church.

How was this astounding result brought about? How did it happen that in a few short centuries the face of the earth was renewed, that in a comparatively brief space of time warlike barbarians were tamed and civilized? Peoples whose progenitors only a few generations back had been unlettered pagans now not only became the bearers of our culture, but produced saints by the thousands. How explain this phenomenon which now so strongly compels our admiration?

Under God, it must be attributed to the monastic institution of St. Benedict. Did the Patriarch of Western monachism, when he composed his immortal Rule on Monte Cassino, have an inkling what a mighty instrument for civilization and Christianization of the world it would become? In recent years the hypothesis had been advanced—though full proof is still wanting—that St. Benedict in writing his Rule acted not as a private individual, but that he had been commissioned by the Popes to draw up a universal and official code for monks, to which all were to conform. As his biography clearly indicates, the Patriarch had been endowed by God with the gift of prophecy, and so quite possibly he was privileged to foresee the results which his Rule would achieve. But we are here in the field of conjecture. Many details concerning St. Benedict have been obscured by the mists of fourteen centuries; still his figure looms before us like a mighty colossus striding above the ages.

From the human point of view, the missionary successes his monks attained must be credited in great part to the genius of St. Benedict as portrayed in his Rule. The Benedictine organization bases itself on the model of the family—a family shot through and through with the supernatural spirit of Christ and of the Gospels. This tended to make it a most suitable vehicle for the purposes for which God had destined it.

What the monks achieved, they achieved not so much as individuals, but as groups. The great missionary monks mentioned earlier were not so many isolated preachers—after the manner, say,

of St. Francis Xavier. Rather they were the leaders and directors of bands of missionaries.

In the original undertaking, forty monks of St. Andrew's Abbey in Rome accompanied St. Augustine to England. Similarly later St. Boniface led a group of monks to Germany, where he founded the famous monastery of Fulda. In like manner acted the other monks to whom great missionary successes are attributed.

When the early monks undertook to preach the Gospel to a particular nation, they did not flit about here and there—a here-today-gone-tomorrow sort of procedure. They came as an organized body, a small swarm sent out from the hive of the mother-abbey. Regularly appointed superiors accompanied them, and their plan of action was determined well in advance.

One day the astonished natives saw among them a group of men with strange faces attired in a still stranger garb. They watched as day by day the monks went through their routine of work and then retired to their modest home to pray. Little by little the forest disappeared, and cultivated fields appeared in its stead. These newcomers made neither outcry nor clamor, but went calmly and peacefully about their business with results that were amazing. As time went on, the natives were drawn—at first by curiosity and then by admiration—toward these men who labored so zealously and lived such simple and exemplary lives. The process of evangelization now was easy and almost spontaneous.

To their neophytes the sons of St. Benedict presented a full and complete model of true Christian living. Since the abbey was established and conducted in the manner of a Christian family, it offered a ready and efficacious example for the transformation into true followers of Christ of those who but a short time before were pagans. They saw on the one hand the firm, Christ-like authority on the part of the abbot as head of the monastic establishment; on the other, the humble and complete submission of the monks. Here was something quite different from their own blustering and wrangling, their interminable and destructive quarrels and wars. Like a soothing balm a new life by degrees insinuated itself into the land.

These monks had come to stay, to sink deep roots in the country of their adoption. They would continue to live in the midst of those whom they had led into the Church, sharing with them whatever fortune, both good and bad, the Lord might send them. To the best of their ability the

stranger monks accommodated themselves to the circumstances of the people and of the land. They would not be considered a foreign element by those whom they desired to benefit by their labors.

Every monastery opened a school where the youths of the vicinity might be taught letters and the cultural traditions on which our civilization is based. From among the tyros were then recruited members for the monastic community, and thus, in the course of time, the personnel of the monasteries became entirely indigenous.

Nor must we overlook the economic progress and other advances of which the monk missionaries were the initiators. Better methods of agriculture and animal husbandry were introduced. Their practice of medicine, advanced for that age, alleviated the ills and aches of the populace.

Primarily, however, the monastic establishments remained as spiritual beacons or lighthouses for the surrounding country. They were sources of strength for the Faith. To them the new Christians could look with confidence to see exemplified an authentic Christian community after which they might pattern their individual, family and social lives. According to the method employed by the monks, religion was not portrayed as something apart, isolated, but as organically integrated into all phases of life, coloring all its activities.

The manner of evangelization described above has not lost anything of its efficacy by the passage of the centuries. Cardinal Newman in his Historical Essays showed a deep appreciation of Benedictine life and of the contribution the monks made to the spread of the Faith in Europe. But he wrote more or less from the standpoint of a *laudator temporis acti*. In the middle of the nineteenth century, when the Cardinal wrote, Benedictine monachism had indeed fallen to a low estate. It had not failed because of any intrinsic weakness or defect. The fact that it almost disappeared must be attributed principally to two intrinsic factors: abbots *in commendam* and secularizations. For several centuries the first evil had been gnawing at the vitals of monasticism. Men who were not monks at all—indeed, at times not even clerics—obtained the control and government of abbeys, and generally exploited them for personal gain. The unfortunate result was easy to foresee. Little by little not only the discipline in the monasteries declined, but also their numbers became depleted (since it was to the advantage of the abbots *in commendam* that

the monks be as few as possible). Then, in the wake of the French Revolution a wave of secularizations on the part of many European governments all but snuffed out the last remaining sparks of the once vigorous Benedictinism. It remained alive in a subdued manner in a few remaining houses.

Then, providentially, the Spirit blew on the smouldering fire, and it burst into a bright flame. Somewhat more than a century ago Dom Guéranger reestablished monasticism in France, to be followed soon after by the foundation of the Beuronese Congregation in Germany. In 1846, from among the pitifully small handful of monks of the abbey of Metten in Bavaria, Boniface Wimmer chose a few companions and with them crossed the Atlantic to the United States and founded the monastery of St. Vincent in Pennsylvania. The Swiss Benedictines were not long in following him to this country. Later, among other developments, came the establishment of the Congregation of St. Ottilien in Bavaria, avowedly missionary in character.

In this manner the stage was gradually being set for a resumption of the missionary activity of the sons of St. Benedict. In various continents the Benedictines are now laboring among pagan and non-Catholic peoples in the same manner as did their predecessors many centuries ago in northern Europe.

In the case of St. John's Abbey, Collegeville, Minnesota, it may be of interest to note in passing a kind of reverse of the missionary procedure we described above. In the fifties of the past century, Bishop Cretin of St. Paul scoured the country for priests to take spiritual charge of the German immigrants who had found their way into the Minnesota Territory. Finally the sought-for help was obtained from Abbot Boniface Wimmer of St. Vincent Abbey in Pennsylvania. In 1857, after long journeys and various adventures, the meagre group of monks settled near St. Cloud. When this fact was bruited abroad, the then flourishing immigration societies found it an excellent source of propaganda for their purposes. Prospective immigrants were informed in Germany that in central Minnesota they would find German-speaking priests to care for their spiritual needs. By the thousands they flocked thither, established numerous churches and communities, so that in time Stearns County, in which St. John's Abbey is situated, came to be regarded as the most Catholic county in the United States.

In this instance the coming of the monks did not so much tend to conversion, but rather to colonization and the preservation of the Faith among the immigrants. A somewhat similar effect accompanied the founding of other abbeys in the United States.

But to continue with modern missionary efforts on the part of the Benedictines. For the sake of brevity, the discussion will be restricted to the activity of St. John's Abbey in this field. Not long after their arrival in Minnesota, as soon as at all feasible, the monks began the work of evangelizing the aborigines. For seventy years and more the missionaries among the Indians of northern Minnesota have been Benedictines.

For better than half a century, too, monks of St. John's Abbey have been laboring among the inhabitants of the Bahama Islands in the British West Indies. At first slowly, but then with increasing momentum—as by an organic development—the missionary activity, principally among the colored of the islands, has grown. The day does not seem far distant when St. Augustine's Monastery at Nassau, at present a priory dependent on St. John's, will attain the status of an independent abbey and recruit its members from among the inhabitants of the islands.

Another true mission enterprise—though this time within the limits of the United States—has recently been undertaken in the State of Kentucky. At St. Maur's Priory, not far from Bowling Green, the groundwork is being laid for a monastery that will be professedly interracial. The Church of Christ, quite naturally, does not and can not recognize any lines of color or race. To her all men are of equal dignity and of equal worth. St. Maur's, which seeks both Negro and white members, intends to be a concrete exemplification of this great truth. The Negro population of the United States constitutes an immense missionary field, and this new foundation in Kentucky will also seek to bring the knowledge of Christ to this group.

Of late St. John's has also interested itself in the possibility of making a monastic foundation in Japan. Such attempts appear to be particularly promising in the Orient, because of the natural disposition and innate suitability of those peoples for that form of life. Of course, evangelization of Japan constitutes the ultimate object of such a foundation—to be attained in the same manner as was that of the peoples of northern Europe centuries ago.

In pagan lands where the Gospel has already been preached and where the number of Catholics is sizable, the missionaries are clamoring for monastic establishments. In most modern missionary Congregations, priests tend to work more or less individually. They go from place to place, catechizing, baptizing, celebrating Mass and administering the sacraments to the neophytes. Nevertheless they well realize the drawbacks connected with their apostolate. Certainly, of their zeal and their devotion to the cause of Christ there can be no question. But they labor more or less alone. Now, an individual missionary—and be he as holy and as successful as St. Francis Xavier—always remains an individual. He may do wonders during his lifetime, but the danger exists that when he dies a great part of his work may die with him. Or even while alive he may feel the relative inadequacy of his apostolate. He finds it difficult to present to his neophytes in their separated and isolated villages an authentic and satisfactory model of the true Christian community.

How welcome and how valuable would not a community of monks be in such circumstances! It would offer to the neophytes the exemplar they so badly need in beginning the true Christian life; it would serve as a tower of strength to them, supplying a solid basis for their own lives; it would act as a source of spiritual light and grace because of the prayer-life of the monks. Thither in time would come the sons of the land to be recruited as monks, and thus in a comparatively short time a native community would come into being.

Despite the fourteen centuries and more that have elapsed since St. Benedict founded his Order and initiated his own apostolate at Subiaco and Monte Cassino, the Benedictine method of evangelization retains its validity. For the Black Monks to want to withdraw from the active life of the apostolate into the quiet and peace of pure contemplation would be a kind of treason to their founder, a definite break with their venerable and honorable tradition. Quite rightly Cardinal Schuster of Milan, himself a monk, asserts that the Benedictines are basically a missionary Order! There is no desire, of course, to deny that they must ever remain faithful to the monastic life and to the solemn celebration of the liturgy, to which, as St. Benedict says, nothing is to be preferred. In fact, the more truly they are monks, the more efficacious will their active apostolate be.

The versatility and the wisdom inherent in the Rule of St. Benedict permit of its being adapted to conditions in the twentieth century just as readily as it was lived in the tenth or the sixth. We may be standing at the threshold of a more glorious era than the Church has yet experienced in her long history. Perhaps Providence has des-

tinued the sons of St. Benedict to play again in the New Age the rôle they so gloriously fulfilled in past times in now bringing the light of Christ's Gospel to modern pagan and neo-pagan peoples.

FR. GREGORY J. ROETTGER, O.S.B.  
St. John's Seminary  
Collegeville, Minnesota

## BURIED HOPES

A LITTLE over five years ago a gloriously self-satisfied President addressed the Vice-President, the Speaker of the House, and the members of the Congress and submitted to them his report on the Yalta conference. Having assured the representatives of the American people that he had returned from his journey "refreshed and inspired," the speaker added his mission had resulted satisfactorily. "I come from the Crimean Conference," Roosevelt said, on the first of March, 1945, "with the firm belief that we have made a good start on the road to a world peace."

There were two main purposes in this Crimean Conference, the speaker continued: to bring defeat to Germany and "to continue to build the foundation for an international accord that would bring order and security after the close of the war, that would give some assurance of lasting peace among the nations of the world." "Toward that goal," so President Roosevelt said, "a tremendous stride was made." And flushed by the desire to paint as rosey a picture of the achievements of the Yalta Conference as possible, the speaker told the Congress that in addition to a number of military problems, such as the occupation and control of Germany, "there was the settlement of the few differences that remained among us (Great Britain, Russia, U. S. A.) with respect to the International Security Organization after the Dumbarton Oaks Conference." He also reminded the Senators and Representatives of their having been informed by him at the time that "we had agreed ninety per cent. I think the other ten per cent were ironed out at Yalta."

Has ever any romanticist among statesmen described a situation in more favorable colors, or raised in people greater hopes than Roosevelt did on this occasion? Not a word of caution, no indication that we were dealing with a government

conducted by the representatives of a socio-political system entirely at variance, in fact, violently opposed to our own? In fact, one passage of the President's address might have been interpreted as a commendation of the revolution engineered by Lenin.

Before the last war (the first World War), Roosevelt exclaimed, "Yalta had been a resort—a resort for people like the czars and princes, and aristocracy and hangers on. However, after the war, after the Red Revolution, and until the attack on the Soviet Union by Hitler a few years ago, the palaces and the villas at Yalta had been used as a rest and recreation center by the Russian people."

May we wonder that Communists and their friends in our country should have felt encouraged by the President's attitude and that friendship for Bolshevik Russia should have prevailed to the extent which more recently has come to be considered dangerous and traitorous? Particularly because Roosevelt, on the same occasion, gave the assurance that under the agreement reached at Yalta—"there will be a more stable political Europe than ever before." And although the dreamer of such dreams admitted, it could not be "a structure of complete perfection at first," he insisted it could be a peace. He even affirmed, "and it will be a peace—based on the sound and just principles of the Atlantic Charter—and on the guarantees of tolerance and freedom of religious worship."<sup>1</sup>)

Of all this, nothing has been accomplished. Time and events have not verified Roosevelt's contention that the "Crimean Conference was a successful effort by the three leading nations to find a common ground for peace." The world is

<sup>1</sup>) All quotations are from the official edition of the Report as published by the Committee of the Whole House. Wash., 1945.

as far away from the accomplishment of this ideal as ever.

Possibly the Yalta meeting was, what the President said he hoped for, "a turning point in our history." But if it should turn out, as one may fear, just that, history will record the event to have been fraught with serious consequences not for our nation alone, but also for others. "The three most powerful nations, President Roosevelt declared, "have agreed that the political and economic problems of any area liberated from the Nazi conquest, or any former Nazi satellite, are the joint responsibility of all three Governments. They will join together, during the temporary period of instability after hostilities, to help the people of any liberated areas, or of any former satellite state, to solve their own problems through firmly-established democratic processes." With the apparent result that today Poland, Hungary and Czecho-Slovakia

are chained to Moscow through bonds more effective than those we attempt to secure the people of western Europe with.

The American people have every reason to feel disillusioned. Rarely has a Government enjoyed the confidence of so vast a number of citizens of a country as that extended to President Roosevelt by the American people. The regime thrived on promises, popularity, and lack of opposition. The Report of the Yalta Conference was the fruit of this development. What the Conference has produced is not, however, as Roosevelt thought, "the beginnings of a permanent structure of peace upon which we can begin to build under God, that better world into which our children and grandchildren, the children and grandchildren of the whole world, must and can live," but another Pandora's box from which much evil has come. Everything except a durable peace!

F. P. KENKEL

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## Warder's Review

### *Are We Mired?*

INTO what traps ignorance of foreign affairs and indifference to the foreign policies pursued by our Government have led us, an experience related by the well-known newspaper correspondent Paul Gallico demonstrates.

As he approached Vienna, he relates in an article, "Its a Big Show When Russians Scan a Pass," it was necessary for him to cross the Russian Zone which stretches for ninety miles from Enns Bridge to the famous metropolis of which it was said formerly: "There is only one imperial city, only one Vienna." It is intended, the writer says, "to lock us in our part of Vienna, *thanks to our diplomats and politicians and amateur horse-traders.*"

But are they the only culprits? Haven't the American people as a whole shown lamentable indifference to foreign affairs, because they looked upon them as a sideshow? Neither the interdependence of nations nor the solidarity of nations succeeded to capture the American mind.

The majority's post-war ideal we have found well expressed in the statement that originated with a prominent industrialist:

"Here is a great story for you. It tells how the Americans can have More Jobs, Higher Incomes, Better Food, Better Houses, Better Schools —The Better We Produce, the Better We Live."

But how long will we continue to live if our blindness persists? The Catholic daily *Vaterland*, published at Lucerne in Switzerland, recently remarked, with Austria and not Korea in mind:

"It almost appears as though the world was attempting to make humanity's last coffin which will then disappear in the chaos, accompanied by the shrieking of atomic bombs."

The outlook is indeed sinister; Communism is appealing to the masses in all parts of the world as has no other movement in history. Particularly the propertyless and exploited Asiatics are easily convinced they have nothing to lose but the degradation suffered by them for centuries. Hence Korea may be setting the example for Malaya, Burma, Siam, Nepal and Indo-China to imitate. All of these countries are even today in turmoil. God help us, should we be obliged to engage in guerilla warfare in all of them. The danger of our bleeding to death would not be remote, should this come to pass.

### *Lacking the Spiritual Bond*

IN a letter to the *Warder*, Mr. Liam Brophy of Dublin, whose contributions to *SJR* are so stimulating, tells us he has always found the late Karl Mannheim "fascinatingly sure in his interpretations of the modern spirit. His comments on Liberalism in his 'Diagnosis of our Time,' are keen."

Explaining how Liberalism carried on without religion, Mannheim says, as our correspondent points out, that the liberal and competitive economy and its society can function quite well with neutralized values as long as there is no threat from within or from without which makes imperative a basic consensus. But, we would add, since Liberalism was based on false premises and derived its strength from intoxicants (among which selfishness and greed are prominent), its decline was but a question of time. Now it is too late for Liberalism to seek rebirth through means it contemptuously discarded at the beginning of its victorious career. Sixty million un-churched Americans are the fruit of liberal doctrines; to them the secularism of the age is congenial.

On the other hand, Mannheim thought it was not a matter of chance "that both Communism and Fascism try to develop and super-impose a pseudo-religious integration in order to create a psychological and sociological background for planning. With this thought in mind to direct him, he concludes that liberal communities should be integrated on those deep levels on which religion had integrated pre-industrial societies. Mr. Brophy suggests, "he might have ended with the Irish jarvey: 'An' there I leave ye!'"

Nowhere better than in our country is it possible to observe the helplessness of the liberal mind facing the disintegration of the civilization developed at such costs and of which Liberals were so intensely proud. They would now wish to put this unsafe structure on a solid foundation, but having rejected the Corner Stone they are incapable of replacing it by any other solid foundation. Or to express it in the words of Mr. Brophy: "I cannot see where this desired *ersatz* integration-religion is to be found."

Another problem connected with Liberalism which fascinates Mr. Brophy "is the way the Spirit of Darkness forces men to accept solutions which were once rejected while under the gentle persuasive influence of the Church. Mark how Liberalism broke up the corporate ideals of the Church with its scattering ethics of selfish individ-

ualism. How Liberalism is being forced by Communism and Socialism to accept the communitarian ideal again, not in its old mystical moulds, but in brutal mechanistic forms, hostile to all the fruits and flowers of personality, ruthlessly determined to purge out the desire for individual freedom from the soul."

The ulterior purpose of all this is what? It was Lenin stated in September 1917: "The most pressing and topical question for politics today is the transformation of all citizens into workers and employees of one big 'syndicate,' namely, the State as a whole." "The whole society," he continues, "will turn into one office and one factory with equal work and equal pay."

Unfortunately it is towards this end developments everywhere are tending. The end will not be the promised May morn, however. Hence the closing statement of Mr. Brophy's letter: "I seem to remember someone saying that mankind will have to hear from the last scientists what they refused to hear from the first Christians. This was anent the choice between a Christian and a secular eschatology."

### *Our Unsound Monetary Policy*

FEW books dealing with the fundamentals of currency and finance have exercised as great an influence on the economic thought of several generations as W. Stanley Jevon's volume on "Money and the Mechanism of Exchange" from which the following passage is quoted:

"There are men who spend their time and fortunes in endeavoring to convince a dull world that poverty can be abolished by the issue of printed bits of paper. I know one gentleman who holds that exchequer bills are the panacea for the evils of humanity. Other philanthropists wish to make us all rich by coining the national debt, or coining the land of the country, or coining everything."<sup>1)</sup>

Professor Walter E. Spahr, who refers to this opinion in *Monetary Notes*, remarks, in relation to the statement about "coining the national debt": "This old fallacy is rampant again, particularly among some of the high-placed Federal Reserve officials."<sup>2)</sup> With pay-envelopes stuffed with currency and bank accounts showing high figures, neither the masses or the classes sense the danger which threatens from this over-production of money. With a handful of the "long green"

<sup>1)</sup> Loc., cit., New York, 1897, p. vi. Jevon's foreword was written in 1875.

<sup>2)</sup> Loc., cit., July 1, 1950.

in their possession, the people are as happy as children playing with stage-money. Warnings by competent scholars and writers regarding the outcome of the nation's money-printing spree evidently are in vain. The daily press will not, generally speaking, touch the subject for fear of precipitating the inevitable debacle of the currency. When a journal of finance speaks out, its words remain unheard. It were seriously to be wished, however, that at least the conservative element of our people should consider well a statement, such as the following, quoted from an editorial in the *American Banker*:

"The unseen element in the national economic environment in which we all are afloat, is the inflation of our money supply which has become reflected in a vast inflation of prices, wages, jobs and national consumption.

"We are like the passengers in a balloon, high above the solid earth, yet enjoying the exhilaration of the rarefied atmosphere and the speed of the high-altitude winds on which we are sailing. We know that some day we must return to solid ground again . . ."

Nobody knows just what can and must be done to make possible the return to earth of the balloonists. What we do know is this: Whenever nations have committed the error to corrupt their currency, a financial and economic catastrophe has finally resulted. This happened in Germany when the Kipper and Wipper flourished in the beginning of the 17th century; in Sweden a hundred years later, when copper plates, six and ten inches square, were legal tender for a hundred and more Swedish dollars! In France, the great revolution first produced assignates and ultimately mandates so plentifully that after they had become worthless, people were wont to paper the walls of the outhouses with these notes!

We have in recent years regularly scanned both a number of labor journals and Catholic weeklies, to discover whether they instructed their readers regarding the unsound financial policy the country is pursuing, but in vain. None of the papers read by us appeared to realize, what the *Wall Street Journal* of June 20, states so forcibly:

"Whether the contest for sound money shall be won before or after the crisis and collapse to which paper money juggling inevitably leads is now at issue. Obviously the question has not reached nor even neared the legislative stage; witness the continuing failure of Congress to make an end of the Government's deficit financing, or

do even so much as restore the legally required gold reserves of the Federal Reserve System. But our fiscal policies and related money management are an open invitation to both political parties to take a positive stand on a matter of vital principle—the sort of action which both parties have so far timorously avoided."

There is a moral obligation for us to concern ourselves with this problem. A German writer on money, Wirth, closes his remarks about the issuance of a vast quantity of assignates in France by the revolutionists with the statement: "Many families were ruined by the subsequent bankruptcy of the state."<sup>3</sup>) And, this scholar adds in agreement in this regard with Jevons: "In spite of the sad experiences, which resulted in this case from the exaggerated issuing of paper money . . . the governments of many states have been only too willing to this day, i.e. for a hundred years, to utilize the prejudice of the people in favor of the scheme to help them to finance wars by putting out an over-exaggerated quantity of paper money or banknotes." This is our dilemma today.

### Out of Balance

A PROBLEM of justice, reflected in the discrepancies of the wage scale, was called to the attention of the readers of the daily *St. Louis Globe Democrat* not long after the celebration this year of the national Independence Day. The writer states:

"I have been a male nurse for thirty-two years and had to work on July 4 for which I received less than eight dollars, no food furnished as I am employed in a hospital.

"My brother, a brewery worker, also had to work receiving double time for a paid holiday and his earnings were forty-two dollars for a day's work. I receive no social security or other welfare payments."

This is by no means an exceptional case; not alone unskilled workers, but also a large number of men and women in professions are underpaid. Young people, who know this, rush for jobs available for semi-skilled workers as soon as they have graduated from school, sure of an income, short hours, a five-day week, and "social security." They refuse to consider the opportunity to apprentice to such crafts as wood carving, because

<sup>3</sup>) Wirth, M. *Das Geld*. pp. 72-73 and 172.

the initial financial reward is insufficient for their needs, among which, in many cases, an automobile is not the least. Craftshops quite generally complain of a scarcity of journeymen, due to the fact that American youth will not submit to the training necessary to the development of skilled artisans.

So we continue to purchase antiques, the products of skilled craftsmanship of former centuries and to exhibit them in museums. At the same time stores are filled with cheap and many times with ugly goods produced by semi-skilled workers with the aid of machines.

Cheapness of wares is a prime consideration in the eyes of the consumer, generally ignorant of quality. Two particular features of capitalism unite to promote these attitudes of the majority of people towards the goods they desire to acquire: Mass production and the promotion of obsolescence. Genuineness of material, beauty of form and decoration, and durability do not, therefore, today assume the importance they possessed at one time.

A generation of men suffering from lust for newness does not even care to be burdened with personal property possessed of lasting qualities. Things "old fashioned" are an eyesore to many, although qualitatively and esthetically they may surpass the things for which they must make room and which are acquired on the installment plan.

### *Spain, the Stumbling Block*

AN old-timer among international newspaper correspondents, Alexander Werth, whose Liberalism now appears a bit moldy, has recently revisited Jugo-Slavia. He conveyed the results of his observations to the *Nation*, of New York, in the shape of a few articles. In one of them we came across the statement:

"At Uzice (in Bosnia) Tito recently declared in a celebrated speech *that Yugoslavia would never eat out of the hand of Western capitalism ...*" (italics inserted). In spite of this studied insult, "Western Capitalism" extended a loan to Tito in order to keep the chameleon from turning bright red again!

While the edition of the New York weekly containing Werth's statement was in press, Senator Lehman, one time governor of the Empire State, voted against granting Spain a loan, because its present ruler is classified as a totalitarian.

But this statement is a mere subterfuge: The true reason behind this hatred for Franco is hatred of the Catholic Church and Spain's deepseated Catholicity. Both are to be broken down as they were broken down in France and some other countries. Liberals, blinded by prejudice, Communists and the members of the Grand Orient of France, with whom York rite Masons may have no traffic, are willing to invite chaos in Spain as a means to the end they have in view. Indirectly, therefore, they condone the murder of bishops, priests and nuns, the desecration of churches and convents committed in the name of republican Spain, because it is impossible to abolish old evils without some blood-letting!

Senator Lehman has been an exponent of the New Deal and a promoter of the Roosevelt regime. He cannot, therefore, be absolved of the charge of having abetted the developments to which the *Ensign*, Canada's leading Catholic weekly points in the following statement:

"Because we wanted to please Stalin we agreed to Yalta, to Potsdam, we ousted Spain from the family of Western Nations, we do not send a representative to his feared enemy, the Holy See, we extend all diplomatic courtesies to Stalin's spies and agitators whom we call diplomats, and we let Korea and Germany be cut in two to assure him his jumping-off place for further expansion. Now weak policy must be expiated by strong men on the battlefield."

In consequence civilization again "stands poised on the brink of a portentous crisis" which will certainly not be avoided or ameliorated by keeping Spain out of the United Nations.

In all things, material as well as spiritual, I vote for selection, quality, balance. The two great Workers' Republics, the U.S.A. and the U.S.S.R., are both turning their mighty backs on that ideal of classic measure. Both are thinking first of all of a bigger national income. The U.S.S.R. has a valid excuse: it started this century a pauper compared with us, and was ruined three times over by civil and foreign wars. For decades increased production must be its goal. *But we have enough.* It is time to make more intelligent use of what we have.

ALBERT GUERARD  
Professor Emeritus  
Stanford University

## Contemporary Opinion

THE (discussed) efforts of a well-oriented government, like those of every good Puerto Rican, to make our country a land of equal opportunity will be useless, however, if more importance is not attached to religious education. A world-renowned educator, Sir Richard Livingstone, Vice Chancellor of Oxford University, while assessing the educational system of the British Empire and of the United States, in a lecture delivered in London in 1947, stated that the real remedy lies in having the scientific and economic education of a people accompany religious education. Unfortunately, a continuous deviation from the doctrines of Christ is noticeable in Puerto Rico. It is our sincere belief as we come to the end of the expression of these ideas, that all intellectual, scientific and patriotic efforts no matter how lofty their objectives, will be totally lost if we do not educate the people of Puerto Rico to understand that their destiny lies within the framework of God's endowment.

ANGEL A. SANZ<sup>1)</sup>

The world today is divided between two ideologies. It is Protestant individualism and economic liberalism that the United States is offering the nations as spiritual food. And it is historic materialism and dialectic logic that Russian Communism intends to make triumphant through police constraint and systematic propaganda. It is remarkable that these two ideologies are intimately mingled with the temporal and political interests of the two powers.

On the contrary it is an authentic spiritual power, the Universal Church, which, bringing a third solution today invites, "all great souls, all men of goodwill to unite in the solemn vow to give themselves no rest until in all States and nations of the world there are formed legions of men, absolutely determined to rebuild the social structure on the unshakable centre of gravity of the Divine Law." (Pius XII's Christmas message of 1942).

The world is in search of a universal humanism, of a concept of man common to all men. We have arrived at a stage when the whole human species is like an immense organism in which each cell is

conscious and free, in which each organ sees its activity as dependent upon the cells that constitute it. Each family is a cell of society and each nation is one of its organs. Among all these cells and organs a prodigious nervous system has been installed by modern technology. The unity and harmony of society depends upon the secret attitude of each cell, on the collective, inspired insight of each organ.

NAZARIO PEREIRA  
*The Examiner,*  
Bombay

The materialist humanitarian's approach (to the abuses of Capitalism) is essentially unprincipled. His gaze goes skin-deep and leads to his condemnation of bad social conditions for the wrong reasons; for what they are in themselves and not because of their adverse effect on the dignity of human nature.

He does not see that the all important thing is the means he uses to achieve his end; that carelessness in this regard may spawn an evil greater by far than that which he sets out to eradicate; that in the end he may exchange the evil effects of poverty only for those which flow at once from the establishment of an all-powerful omniscient State.

The more you entrust to such a State, the less room you leave to the exercise by the individual of that degree of freedom, responsibility and initiative which is essential to his development as a human being.

FR. PAUL CRANE, S.J.

There is a recurrent question afloat these days. It's been the subject of some public debate, and a number of public speeches. It goes like this: "Are we slipping (or sneaking) into socialism?"

Some of our country's leaders have put it this way: "No, we are dashing headlong into it."

A few weeks ago, Father Edward A. Keller, director of the Bureau of Economic Research of Notre Dame University mentioned this to a group of people in a speech. And he made this statement: "I am not going to tell you 'it is later than you think,' I am going to tell you, you have two years at the most."

<sup>1)</sup> A Porto Rican banker; from an article publ. in *Puerto Rico Illustrated*.

Unfortunately, there is evidence to support Father Keller's statement. Consider just two current movements—the agitation for socialized medicine and the outbreak of antitrust actions. These, certainly, are straws in the wind. But I wonder if they aren't much more than that. The first, it appears to me, is the most obviously socialistic scheme that has ever been openly proposed on a national scale . . . The second, while perhaps not ostensibly socialistic, appears to me as an unprecedented effort to exert peacetime governmental control over industry beyond the intent of existing laws.

The problem is not one of dealing with the admitted Communists and the admitted Socialists, but—far more difficult—of stemming the socialistic trends and ideas which have been infiltrating the nation's traditional and presumably respectable institutions.

LELAND L. DOAN  
*Tax Outlook*

Suppose the arrival of that suggestively disinterested critic so often imagined as "a visitor from another planet." Glancing over the notice boards in one of our main University buildings, he would surely suppose that the "extra-curricular activities" there announced were the main concern, while the occasional rather obscure intimation about studies referred to a traditional but somewhat tedious accompaniment—a piece of decorous routine like saluting the Flag or standing for the National Anthem. No one is more acutely conscious, or more scornful, of this inversion than the ablest of the students, but they notoriously count for very little with "the Administration." Those ablest students are a small minority, and the relatives of the mediocre majority are of great importance from the point of view of President or Principal. So this official, who likes to be called a "College Executive" (after the pattern of the commercial world to which he feels that he belongs), warns examiners against setting a standard by which more than a very small percentage will be plucked. He is bidding for the same sort of popularity as a doctor who laughs at "temperance fanatics" or a clergyman who encourages his less scrupulous parishioners with the Scripture "Be not righteous overmuch."

H. L. STEWART  
Dalhousie University<sup>1)</sup>

<sup>1)</sup> "Democratic" Transformations of the University. *Culture*, June 1950, p. 139.

## Fragments

NEGLECT of the press to stress the organization of the *European Payments Union* has tempted the *Commonweal* to state: "Different from war, sex, sports and the funnies, high finance is, for the most of us, just a puzzle with a low Hooper."

Having referred to the confiscatory taxes imposed on income and wealth in Great Britain, an Irish newspaper remarks: "A Socialist Government has as little regard for 'the stately home of England' as Henry VIII and his minions had for the monasteries and abbeys of his day."

A Catholic columnist, author of "Men and Affairs," has said: "There are too many undisclosed documents, long after the end of the War when secrecy was considered necessary . . . If some of the mystery were removed, maybe we could get at the basis of these disloyalty charges"—and the knowledge of a few other things we should know.

Asked what impressed them most about the United States during their two weeks' visit and attendance at the International Boy Scout Jamboree at Valley Forge, the Venezuelan Scout delegation could not agree.

"New York—big all over", said one. "Washington, a most beautiful city," said another.

One boy had a unique answer to the question. "It's how little the U. S. people know about our country," he replied. Or, let us add, most other countries.

Profiteering is trade without morality, Claude C. H. Williamson has stated in the *Irish Theological Quarterly*; it bears the same relation to economics as Prussianism does to politics; it is the pursuit of individual interest to the entire disregard of the interests of other individuals or of the whole. If conscience does not check it, it can only be kept in bonds by external fear, and law at last is sometimes a clumsy and inefficient instrument.

Let farmers, inclined to follow the lead of New and Fair Dealers reflect on the statement we found in the *Nation*, issue of May 9, 1934: "The AAA should move at once toward control, or even further toward *nationalization of the whole dairy industry*."

# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *Bankruptcy of Statesmanship*

ON August 6, 1945, two balls of fire appeared over the northwest centre of Hiroshima at about 8:15 in the morning, several hundred feet above the ground. "A 'fire-storm' resulted," Major General J. F. C. Fuller writes in his book on "The Second World War," "in which hundreds of fires were simultaneously started... People felt the heat on their skin as far away as 24,000 feet; burns occurred at 15,000 feet, and radiation rays proved fatal within a radius of 3,000... At the time there were probably 320,000 people in the city, and of them, according to the official casualty list, 78,150 were killed and 13,983 missing, and in all probability an equivalent number was injured." Having added to this tale of horror mention of the results achieved by the atomic bomb dropped on Nagasaki, General Fuller continues:

"By the Western Allied Powers the war in the Far East, as in Europe, allegedly was fought in the name of Justice, Humanity and Christianity; yet it was won by means *which mongolized war and thereby mongolized peace.*"<sup>1)</sup>

May we wonder that the five years which have elapsed since the Second World War ended have resulted in nothing better than a "cold war," instead of a warm-hearted peace, and the beginning of the revolt of the peoples of the Far East which is intended to drive the foreigners out and establish Communism?

It was on May 9, 1945, after the war in Europe had ended, Pius XII broadcast an admonitory message to the peoples of the world, pleading for justice, mercy and peace:

"Kneel before the tomb wherein lie the remains of innumerable human beings who fell in battle, fell victim to inhuman massacres, or fell a prey to hunger and want. In Our prayers We remember them and We pray to Jesus Christ, their Savior and their Judge. The fallen seem to be pointing a minatory finger at the survivors of this inhuman conflict, beckoning them and saying: "Let the architects of a new and better Europe arise from our bones, our graves, and the earth upon which we were scattered like seeds of corn. Let a new world arise based on faith, respect for human beings and common rights for

all peoples and all States, whether big or small, weak or strong."

Continuing the Holy Father said: "Around it the war has piled up a chaos of ruin, ruin both in the moral and material senses such as mankind has never before witnessed in the course of its long history. Now the moment has come to rebuild the world.

"As a first foundation-stone of this process of restoration We wish to see after such a long wait and as far as circumstances allow the rapid return to their homes of prisoners of war and internees, soldiers and civilians. We wish to see their return to their hearths, to their wives, to their children and to the noble works of peace."

There follow words of encouragement to engage in the work of reconstruction. "It is a difficult but it is also a holy understanding that awaits you," Pius XII exclaimed, "in repairing the immediate and disastrous consequences of the war. We mean the decay of public order, the misery and hunger, the brutality of customs and usage and lack of discipline among youth. By so doing, little by little you will prepare for your cities and your villages, for your provinces and for your fatherland a more acceptable future and rejuvenated blood.

Nevertheless, "with the lurking threat of death driven from the earth, from the seas, and from the skies, and henceforth assured by the laying down of arms, the life of man—creatures of God—and that which remains to them of private and common possessions can be rededicated. Men can now set free their minds and spirits to the building of peace."

But little has been accomplished in this regard. The minds and spirits have not been set free and the efforts to build the peace have only been of a halfhearted kind. Possibly because the men who gave us what General Fuller calls a "mongolized peace" were denied the promise made by the mouth of the prophet Ezekiel: "And I give them one heart and I will put a new spirit within them and I will take a stony heart out of the flesh and will give them a heart of flesh that they will walk in my statutes and keep mine ordinances and do them, and they shall be my people and I will be their God."

<sup>1)</sup> Loc. cit., N. Y., Duell, Sloan and Perkins; 1949, p. 394 and 395.

## Reform of Institutions

*Losing Faith in Education*

EDUCATION was conceived by the promoters of the Enlightenment as a means towards the end the philosophes of the era had in mind: The emancipation of man. Together with schools, newspapers and books, public libraries were by them also intended to serve this purpose. When the distinguished historian Niebuhr, who led historical study into a new field of research and historiography, said, "a people may read a good deal and nevertheless be immoral," none paid attention. Nor was serious heed given in our days to the statement of the English art critic, Herbert Read, who, referring to the United Nation's most ridiculous soap-bubble, declared: "UNESCO has taken on itself the task of giving the world a desirable culture; but it is making the fundamental mistake of assuming that culture is a concrete material that can be bought and sold, manufactured and distributed like butter or steel, that is always stored up in universities and libraries, waiting like corn in Egypt—to be distributed to the hungry masses."

As things are, it is certainly not an over-pessimistic reflection to which the editor of the *Sower*, a quarterly journal of Catholic education, gives voice:

"No, we cannot have the kind of faith in education, in nurture and environment as distinct from nature and heredity, that people had in the nineteenth century or even in 1919. For the moment, standards in school-life are still going down, and in adult-life there is less and less personal thought

and individuality; the little independent periodicals and societies give up the struggle; the lights go out one by one."

Although similar observations have been expressed by a number of educators and scholars, there are those who fail to understand that what they deplore is the fruit of the demoralization of thought which, in our days, has resulted in a series of calamities of an appalling nature. Possibly the *Sower's* editor is right when he says: "Mankind may be passing through a period of mental disturbance such as many individuals pass through in the course of a lifetime, and there will be recovery." But the day seems far distant when, to continue the quotation, "once more common sense will have a hearing," and when "once more men will be able to distinguish between phantom and reality," and when "*once more the mass-mind will be got under control*" (italics inserted).

The trouble is, our generation has not only gone astray in the desert, but it threw away its compass at the beginning of the journey which has ended in blood and tears. To find the way back out of the dark night, which today shrouds all humanity, will prove a difficult and painful task. The lights intended to illuminate men's minds and conscience, which were ruthlessly extinguished, must be relit in order that they may guide men on the road they must travel to escape the doom now threatening them. But the question is, is the present generation convinced that it has gone astray, is it willing to turn back, or is it not rather insisting on continuing the journey in spite of the dreadful conditions it has experienced or observed.

## Defense of Truth and Justice

*Products of the Altoona Convention*

IN Convention met at Altoona, Pennsylvania, the State Branch of Catholic Central Verein adopted a set of declarations which won the approval of the Editor of the *Register*, the local Catholic weekly. His column of "Mountain Comment" in the edition of August 6, was therefore devoted to the resolutions referred to. Thought "worthy of endorsement by all Catholics, they are reprinted here," the editor remarks in a note, "for the benefit of all of our readers." Let us add, the Pennsylvania Branch of the National Catholic Women's Union concurred in these declarations, two of which we deem to be of particular interest—:

"The danger and damage of wrong ideas and our indifference in general about them was discussed not long ago in *Time* magazine. It said that the "legal right to be wrong had somehow gotten distorted into a lazy toleration that assumes all ideas to be created equal, part right, part wrong—and who is the man to try to judge between them?" *Time* then concluded: "The cure for dangerous ideas is not (as the Communists think) suppression, but neither is it the smug Western pretense that ideas do not matter much, anyhow." *Time* states the problem correctly enough but is only partly right in its conclusion.

Because they tend to be translated into action, ideas matter very much, are very important. And

so we cannot be smugly impartial to their rightness or wrongness. Toleration of wrong ideas, therefore, must be condemned just as much as toleration of wrongdoing. To be sure, no power on earth can suppress an idea. Only education can correct it. But suppression is the only way to prevent any translation of a dangerous idea into concrete reality.

Despite *Time's* conclusion that "the cure for dangerous ideas is not suppression," we practice it every day. For example we do not allow a man who thinks it is all right to kill his competitor to make it a practice. A clever businessman may be convinced that ingenuity should be rewarded even by fraudulent means, but we do not allow him to satisfy that conviction. We suppress a doctor who thinks mercy killing is humane. We suppress a bigamist, an arsonist, a thief, no matter how much he thinks his pet ideas are just fine. No one is free to think or do a moral wrong.

Those shreds of moral law which we still hold as a nation we defend, but the moral law which we have renounced or forgotten has become a matter of indifference. Indifference to moral law among nations is particularly noticeable. Just consider the lack of Christian indignation over mass bombing of civilian populations; the indiscriminate use of the atom bomb; the sellout of Poland and China at Yalta and Potsdam, where it was coolly agreed to treat millions of helpless people as mere chattel, despoiling them of property and home and all fundamental human rights; the toleration of the godless who would pervert youth. Instead of splendid indignation we have indifference. Instead of unity based on moral conviction, we have nonsense about every man's right to spread his ideas."

In regard to Federal Aid to Education the Al-

toona Convention took a very positive stand. We quote the following trenchant passages:

"As Americans and as Catholics, we refuse to be brushed aside, as undeserving to be heard in the present controversy over federal aid to education. For years, as long as there was danger that federal support might mean federal intervention in local school matters, we opposed such federal aid to schools. Now, inasmuch as such dangers have been fairly well guarded against, we insist that there must be no discrimination against Catholic children attending parochial schools. Our Catholic children are not and must not be considered as 'second class citizens.' They are as deserving of any federal aid for auxiliary educational services as any child attending a public school. We, therefore, oppose with all our strength bigoted and prejudiced attempts to exclude them from such aid from federal funds.

And again: "Aid to children attending Catholic schools, through auxiliary services from public funds, in no way runs counter to the First Amendment to our U. S. Constitution, and there are decisions of the U. S. Supreme Court to attest to this fact. It is high time that public school educators, and others who pretend to be well informed, study the question of federal aid to all accredited schools with reason and logic, but above all without prejudice of any kind. We resent with all our strength any attempt to make our Catholic children assume the role of 'second-class citizens.' Federal aid that excludes parochial schools would amount to triple taxation—Catholics now willingly accept their double system of support, but they have abundant reason to oppose any attempt to tax them a third time for funds which, in their disposal, may not be given to American children just because they are attending Catholic schools."

Rich as we are as a nation, there are limits to the amount that will be set aside to support non-productive older people. Compulsory retirement at 65, or younger, and restrictions on part-time work by pension recipients represent a loss both to the nation's economy and to the individual. Men and women still capable of giving valuable service to the world can never be content, when they are dismissed from active life, with nothing to do and nothing to look forward to, save to sit down while life passes by.

Getting old has become a problem more serious today than ever before, and it will become even

more serious as time goes by. There is more to be considered in its solution than getting a pension envelope ready for our older workers. Any program that purports to meet the issue should make sure that the same attention that is paid to the economic costs of the program be paid to the potential emotional and social toll for the individual worker. Getting old today has become a rather serious risk. It is a problem that cannot be solved only in terms of machines and money.

*Standard and Times*  
Philadelphia

## Erosion and Social Welfare

*Land Stewardship*

HOWEVER sordid the drama unfolded in the story of "Tobacco Road" is, it presents a terrible warning of nature's way to be revenged on those who disregard her laws. In many a city slum will be found people whose forebears once upon a time lived on the land. It was lost to them, because they did not cultivate it, but mined it. In the end, they were obliged to move on, because the maltreated soil would no longer produce the crops necessary to sustain a family on the land. In other cases disregard of the warning expressed in the ancient Chinese proverb: "To rule the rivers, rule the hills," has resulted in denuding the land of fertile top soil. Hence in some parts of the United States the danger of promoting the extension of the desert is a possibility. The Near East and northern Africa furnish proof that a protracted lowering of the water table, together with soil erosion, may result in consequences disastrous both to population and civilization.

The chief means of preventing erosion, which is brought on largely by rain water rushing rapidly from the land, is pointed out to the readers of the *Nebraska Cooperator* in a brief, but practical editorial. It states:

"There are three major ways to keep water from running away rapidly. One is to keep the surface of the ground in cultivated fields covered with crop residues, as in 'trash farming.' This retards runoff, and keeps the surface of the soil from puddling, so it will drink in more water.

"Another means to keep water from running away rapidly is to farm on the contour. This keeps water from racing down the rows. The more the flow of water is retarded, the more of it will sink into the soil, instead of running off into the streams.

"On hillier lands, terracing is called for. Terraces are simply low dams following the contour of the land. These terraces have a very gentle slope downhill, so that the water which collects behind them runs away slowly. This gives it time to sink into the soil and subsoil.

"Any two or all three of these methods of retarding runoff can be combined. When all three are combined, runoff is reduced to the fullest possible extent.

"Of course, these methods are not fully effective against runoff when a deep covering of snow melts on frozen ground. Nor will they prevent

flooding when as much as twelve inches of rain falls in a single evening, as east and south of Lincoln, Nebraska, on May 8. But by holding back a very large amount of water, these methods will reduce the amount of runoff and lessen the rise of creeks and rivers."

We would add, land exposed to the danger of erosion needs to be inspected after every heavy rainfall, lest small gullies form which demand the farmers immediate attention. On European farms we saw in use small wickers, made of twigs of trees, the willow in particular, which were used to close a gully and prevent erosion. They were made on the farm and served well the purpose for which they were intended.

Shelter belts are frequent in the States cut out of the western plains; their purpose is to protect house and barn from the cold blasts of winter which at times develop into blizzards. As far as we know, these windbreaks have not been thought means of promoting moisture in the soil or fertility.

According to the *Saskatchewan News*, an official publication, the Provincial Agricultural Department now assumes that shelter belts are to be considered an important conservation measure which trap and hold snow where it falls, prevent soil drifting and cut down wind erosion around the farm. This means, however, windbreaks are no longer merely considered tall hedges, surrounding farm buildings, but protective walls around the farm. Therefore, farmers breaking new land in Saskatchewan have been urged to leave shelter belts around farm lands wherever possible. Officials declare this should apply particularly in the case of new land in the frontier regions of Saskatchewan, now being made available for agriculture.

It is pointed out to farmers that all areas would benefit greatly through the increased yield by planting shelters around individual quarter or half sections of land. It is claimed that farmers in the Conquest Area of Saskatchewan a few years ago planted belts across fields at forty-rod intervals, and that they have since reported an increase of as high as twenty percent in moisture efficiency along with higher yields. Soil in the area was light, and the experimental planting of shelter belts, consisting largely of caragana and willow, to cut down wind erosion, was highly successful, it is said.

### *About Women in "Who's Who in America"*

A CAREFULLY and fairly compiled annual, containing the names of distinguished or at least well-known American women, should, we believe, reveal to an extent the results of what "emancipation" has so ardently fought for for a century and a half. While some names, that should be listed, may be absent from "Who's Who in America," this biographical directory does, on the whole, evaluate correctly the standard of prominence and eminence attained by certain American men and women. Hence we may assume the information on women, whose names are listed in the work, may be accepted as a source of information on the subject referred to.

Women comprise about 6 percent of all persons listed in the 1948-49 edition of "Who's Who in America," according to a study published by the Milbank Memorial Fund. Over 2,400 women living in the United States and listed in "Who's Who" (i.e., all but the 40-50 living abroad or deceased) were included in the study. Nearly 23 percent of these women are in the field of formal education as college presidents, deans, professors, and "other teachers." Almost the same proportion (22 percent) are authors. Artists make up 7 percent; editors, reporters, columnists, etc., 6 percent; and public officials, 6 percent. Clubwomen, actresses and dancers, musicians and singers, professional welfare

workers, political party workers, businesswomen, librarians and religious workers follow in order of numbers of women listed. Four States (New York, California, Massachusetts, and Illinois) and the District of Columbia collectively account for over half of the women who have "made Who's Who."

As a group, the women are relatively old; among those who reported their year of birth, the median age was about 57. They are far better educated than the general women population—only 5 of the entire group of over 2,400 did not have at least some high school education. Over half had a Bachelor's or a higher degree. Two-fifths reported no marriage. Two-fifths of those 40 years of age and over who reported marriage were childless. For those who were mothers, an average of 2.3 children was reported. For every 4 women, married or single, there were only about 3 children.

The number of prominent women is not too impressive, since "Who's Who" for the years mentioned contained upward of 35,000 names. But that is not the question. What matters is this: How much better, happier, safer is the nation for "emancipation" of women, their appearance on the forum? What Henry Adams called "the degradation of the democratic principle," and a hundred sad and terrifying symptoms of moral disintegration, do not, evidently, reflect credit on the influence emancipation of women has exercised on the family, society and laws.

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### *A Conservative Element*

THERE is a great difference between the common man and the proletarian. The one has his roots deep in the soil of the community; he lives in the traditions of his forebears and is not easily shaken in his convictions. The proletarian has no true home, he lives from hand to mouth, pulls up stakes without compunction, and the family is not for him an institution but a mere convention.

The recent Convention of the Catholic Knights of St. George had taken their President, Mr. John Eibeck, to Allentown, Pennsylvania. While there, he renewed his acquaintance, as it were, with the Pennsylvania Dutch to whom his attention was drawn by an article, printed in Pennsylvania Dutch in the local *Morning Call*. "Several years ago," he writes, "I frequently visited Kutztown, located between Allentown and Reading, where at that time the dialect was in general use even

in places of business and on the streets." While the people were rather clanish and did not easily welcome an outsider to their city, Mr. Eibeck found them to be well situated economically but so conservative that, although many of them provided for their sons an excellent education, they were expected to return to the parental roof and to continue their father's trade or work on the farm. They even refused to permit a New York Company to establish a branch shoe factory in Kutztown, because, as they thought, it would tend to bring into the community an undesirable element.

Mr. Eibeck was impressed that after more than two-hundred years these Pennsylvania Germans still retain the traditions and customs of their forebears. He also admires them for their thrift and absolute honesty. "One not strictly so would find little companionship in their midst." Kutztown at the time had three thousand inhabitants.

# SOCIAL REVIEW

## *Catholic Social Action*

THE Japanese branch of the Young Christian Workers' Movement (Jociste) will take its place with representatives of 51 other nations when the Jociste Congress meets in Belgium in September. This branch was established only a year ago under the leadership and supervision of Father John Murgue of the Paris Foreign Mission Society, who started the Japanese branch in his parish at Kokura.

By the end of the year 1950 there will most likely be fifteen separate sections of the movement in operation in various parts of Japan.

UNDER the auspices of the Sodality of Our Lady, the Summer School of Catholic Action is conducting courses in five cities; St. Louis, Erie, Pa., Chicago, New York and St. Paul, Minn. The general subject of these courses will be the Restoration of the Christian Family in Christ Through Mary.

However, a large number of subjects will be discussed under this general heading, including such themes as Editing a Sodality Paper, Vocational Guidance, Social Recreation with programs for sodalities, Gospel Studies, Youth Guidance, Papal Teachings on Social Problems, etc. Moreover, special courses for Priests and Religious, Sodality Directors, Moderators, and Officers are contemplated.

IT was reported at the seventh annual general meeting of the Birmingham (England) Archdiocesan Guild of Catechists that during the year 2,286 instructions had been given by Catechists, 32 Catechumens had been received into the Church and 131 children had received continuous instructions. Seven men in the British forces and Merchant Navy, had received postal instructions. Instructions have also been given to lapsed Catholics.

Five candidates were successful at the last examinations held, and have received their Catechist Licence granted by the Archbishop of Birmingham. This brings the number of the organization's licenced Catechists up to 42 and associate members 59.

## *D.P.'s and Expellees*

SIGNED by President Truman, H. R. bill, 4567, extending the displaced persons act, is now a law. It increases from 205,000 to 341,000 the number of "displaced persons" who may come into this country. It also increases from

27,000 to 54,000 the number of German "expellees" who may enter, and admits 5,000 adopted war orphans. These are in addition to 5,000 displaced orphans under 16 years of age.

All the D.P.'s and expellees except the 10,000 orphans will be charged to future immigration quotas.

## *Nationalization*

EARLIER in the year the British Transport Commission reported that the Government sustained a loss of \$14,400,000 each week on the operation of Great Britain's railways. It sought, therefore, authorization to increase freight rates 16 2/3 per cent. The Commission estimates loss on first three years of government operation may reach \$168,000,000.

With us the Missouri Pacific railway has pointed out that Government operation of rails during World War I cost taxpayers \$2,000,000 daily. Under private operation during World War II rails paid \$3,000,000 daily in taxes.

## *The Wage Problem*

THE Norwegian Employers' Association is considering a proposal made by the Norwegian Trades Unions that attempts should be made to formulate an arrangement whereby wage rates will increase according to increased production.

According to the Oslo paper "Arbeiderbladet" the Employers' Association will appoint a special committee for each industry to examine how such an arrangement could operate.

## *Government as Labor's Employer*

WHAT has been referred to as "an amazing inconsistency on the part of one of the agencies of the Federal Government," is pointed out by Mr. D. W. Tracy, President of the Brotherhood of Electrical Workers (AFL) in a letter addressed by him to the Rural Electrification Administration. The union official claims the matter in dispute to be a "standard clause in our agreements with private companies." Continuing the writer contends: "We cannot secure equal treatment from the Rural Electrification Administration. This is an alarming fact which must become known to organized labor and all others concerned with the problem.

"The International Brotherhood of Electrical Workers (AFL) has patiently tried to secure re-

lief from the anti-labor policies of the Rural Electrification Administration by conferences and communications. I have become convinced that the condition cannot be corrected through such means."

The matter is discussed by *Union Postal Clerk*, whose associate editor writes: "If this were an isolated instance one might dismiss it as just 'one of those things' but unfortunately the occurrence is not at all isolated. The Metal Trades organizations, for example, have also been having a degree of trouble with certain branches of the National Defense set-up and only recently the writer served as a member of a committee protesting to Doctor Steelman about an unfair labor practice then being engaged in by the Commandant of a Navy Yard."

### Minimum Wage

PUERTO RICO'S minimum-wage order covering wholesale trade, which became effective on October 1, 1949, applies to both male and female employees except those in an executive or administrative capacity. For other than *bona fide* professional workers and traveling salesmen the order sets a minimum hourly rate of 50 cents and provides that double time be paid for hours worked over 8 a day or 44 a week, or during the 1½ days of rest per week prescribed in the order.

Employees working 120 hours or more a month are allowed 1¼ days of annual leave and 1¼ days of sick leave each month.

A NEW minimum wage order, issued by the State of Connecticut which became effective on May 15, applies to women, minors, and men in restaurant occupations. Nonservice employees working a week of 40 to 48 hours must be paid a minimum of \$28, and service employees working the same hours a minimum of \$18. If a full-time employee in the latter group does not receive at least \$10 per week in gratuities, he is not considered to be a service employee.

In addition to the applicable cash wage the order requires that employers furnish meals—one if employee works 5 hours or less on any day, and two if more than 5 hours a day. For each such meal not furnished, 65 cents must be added to the minimum wage.

### Abuse of Credit

BLIND to the danger of credit buying, the American people increased the amount of their debts accruing from installment purchases by \$550,000,000 in the month of June. Accord-

ing to the Federal Reserve Board, such credits reached a record volume of \$18,627,000,000.

The total rise of consumer credit in the past year has been \$3,500,000,000.

Because of the inflationary tendencies of credit, President Truman has asked that it be restricted by setting minimum down-payments and maximum time limits on installment buying.

### The State in Industry

ACCORDING to the new economic dispensation inaugurated by the author of the *Wealth of Nations* and his school, public authorities were to refrain from interfering or engaging in any economic venture. This policy has undergone a decided change in the course of the past forty years. Now the Norwegian Ministry of Fisheries is proposing the formation of a large new company for the utilization of fish produce in North Norway, where some of the biggest fisheries in the world are to be found. The State will be the largest shareholder in this new company, but stock will also be held by the Norwegian Fishermen's Organization, the Norwegian Trade Union Congress, and other organizations connected with Norwegian fisheries. The company will take over existing factories in North Norway and develop the industry.

The initial capital will be 12 million kroner. Later the capital will be increased to 20 million kroner. The fishermen themselves through their organizations, will exercise a strong influence in the business administration of the company, it is said.

### Union Label

IN his capacity of President, Union Label Trades Department, A. F. of L., Mr. Matthew Woll, has announced the inauguration of a Union Label Week, to be observed from the second to the ninth of September. This period includes both Labor Sunday and Labor Day. The announcement says:

"More than 10 million members of A. F. of L. unions and women's auxiliaries should make a great showing. We must get organized so that active committee members will take charge by outlining programs for various ceremonies, radio broadcasts, window displays, newspaper advertising, movie announcements, and various other channels through which we shall be able to give the greatest publicity to Union Labels, Shop Cards and Union Buttons. Let's promote the patronage of all things *union!*"

The communication further more states: "The least individual members can do is to start now and get the habit of purchasing only Union Label goods and using only Union services. If, individually, each trade unionist will demand organized labor's emblems, just imagine what we can do collectively by the time Union Label Week rolls around. Let's start something!"

From such action the following results are expected to flow: "By purchasing Union-made-in-America products and demanding Union services, members of labor unions, women's auxiliaries and their friends can secure jobs, maintain American standards of living, prevent Communism, and create permanent prosperity."

### *Promotion of International Relations*

THE Government of Pakistan has agreed to contribute \$25,000 as its share for the establishment of the proposed educational Near and Middle East Institute, to be organized by Columbia University of New York on the lines of the existing East Asian Institute and Russian Institute. Both of these institutions are conducted by the School of International Affairs of the Columbia University. The Institute, which will have a center of Pakistani studies and research, is to be opened under the supervision of Columbia University.

Besides Pakistan, the other members of the Institute will be Greece, Turkey, Iran, Afghanistan and the Middle East countries. The object is to promote knowledge and understanding of these countries by research, teaching and publications with emphasis on contemporary problems and to train professional people—such as engineers, businessmen, economists, linguists, journalists, social science teachers, anthropologists, etc., for their work in the Near and Middle East before they embark on their prospective fields of service.

### *Absentee Ownership*

STEPS towards the liquidation of absentee landlordism are to be taken immediately under the new land reform plans announced by Premier Sheikh Abdullah of the Kashmir government in Simla. The measures designed to promote an equitable distribution and proper utilization of the land will forbid landlords owning more than 125 acres to keep more than 20 acres for personal cultivation. The surplus acreage will be transferred to the present tenants to the extent of their possession. There are about 400 landlords in the state owning more than 125 acres.

Explaining the plan, Sheikh Abdullah said that 96 out of every 100 persons make their living from the land in the state's 9,000 villages, and without their material advancement there could be no economic progress.

### *A World on Wheels*

INVENTION of the wheel was one of man's most important steps on the road of progress. The millions of vehicles of all kinds now in the service of man are evident proof of the importance of the wheel. In our country alone today over 530,000 vehicles are owned by the federal, state and local government agencies of the nation—not counting military vehicles, or private vehicles that are employed on contract. This government vehicle total is 150,000 more than in 1941. It includes 80,300 vehicles owned by civilian agencies of the federal government. In addition, nearly 300,000 trucks are owned by federal military agencies in U. S. today.

Among federal agencies, the largest owner of civilian vehicles is the Agriculture Department, with 20,280 vehicles; Interior, with 16,473 vehicles; Postoffice, with 13,300 vehicles, and a relative newcomer, the Atomic Energy Commission with 7,185 cars, trucks and buses. Over 450,000 vehicles are owned by state and local government agencies—for road construction and maintenance, police, fire and sanitation work, and a wide variety of other services.

### *Farmer's Insurance*

THE nation's 1,850 farmers' mutual fire insurance companies had about 22 billion dollars of insurance on their books at the beginning of 1950, about 9 percent more than a year earlier and 78 percent more than in 1940, a recent survey shows. The amount of insurance carried by existing companies has steadily increased in recent years, though the number of mutuals has grown little. In 1949 as in other years, the larger companies increased their insurance in force more than the smaller ones. About 86 percent of the insurance last year was on the properties of about 4 million farm members.

About two-thirds of the farmers' mutuals insure only against damage from fire and lightning. About one out of five also insures against windstorm damage, a hazard more safely covered by companies operating over a wider territory than most county mutuals. However, about 65 specialized windstorm mutuals are operating in the Midwest, mainly on a State-wide basis.

The average cost of insurance to farmers in 1949 was about 22.3 cents per \$100 of insurance compared with 25.9 cents in 1948, and 25.2 cents in 1940. Operating expenses have gone up little in the last decade and in 1949 were only about 8.3 cents per \$100 of insurance compared with 8.5 cents in 1948 and 8.1 cents in 1940. Insurance charges actually paid by farmers averaged slightly above 22 cents in 1949 since most companies are building up safety or reserve funds. These funds eliminate the necessity for an extra levy against members to pay losses or any increase in insurance charges after years when losses are high.

# HISTORICAL STUDIES AND NOTES

## PROPAGANDA FOILED

### *A Contribution to the Study of Prejudice and Intolerance*

By

FR. THEO. PLASSMEYER, O.F.M.

XVI.

#### *Contributions in Money*

WE all know that wars call for money, for unlimited sums of money, and it is the taxpayer who must furnish these unlimited sums. Also World War I cost unlimited sums, and Teutopolis made its ample contribution.

It is true that, when the agitators commenced to din into the ears of our people the slogan, "give, give till it hurts," some of our men, knowing that they were doing their full duty, resented that; and Mr. Clem Hotze, one of our sturdy farmers, whose parents were immigrants, characterized their attitude most emphatically. His dictum may lack polish and finesse, but it has clarity and Teutonic force. Declared Mr. Hotze: "Yes, it hurts like hell; first to send our boys across the sea to kill our cousins, and then pay not only for that but also help England pay for its war expenses, and that in spite of all the skullduggery it has done us from the beginning of our history. But we show them (the agitators) yet that we are Americans." And did they buy!

#### *Record of Bond Sales*

The records of the sale of Bonds of the Third and Fourth Liberty Loans and of the Victory Loan Drive should tell the story. These Loans were floated with special regard to the small investors, small businessmen, farmers, professional men, etc. They were a safe investment, were issued in denominations as low as fifty dollars, paid 4½ per cent interest for ten years, due semi-annually. The committee of salesmen was mentioned already in Chapter X. Suffice it to state that Mr. Jos. Pudenz was its chairman. All this was advertised in the Teutopolis Press. The allotments assigned were turned over to the local banks, to be sold chiefly to their depositors. The following are the records of the Teutopolis State Bank:

Third Liberty Loan, May 4th, 1918. Quota assigned, \$17,000.00; Total sold, \$25,000.00; Number of subscribers, 281.

Fourth Liberty Loan, October 19th, 1918. Quota assigned, \$27,000.00; Total sold, \$30,000.00.

Liberty Loan Drive, April 21st to May 10th, 1919. Quota assigned, \$34,000.00; Total sold, \$46,450.00.

The Drive for the Red Cross was managed in much the same way. The allotment was assigned to the Village of Teutopolis and to the Township. Since a special appeal had been made to the pastors by the Red Cross to support their cause, a meeting of the men of the Village and the Township was called. The assignment was considered; two committees were appointed, one for the Village and one for the Township; Messrs. Clem Hoedebecke and Frank Brumleve were the respective chairmen. I had all 56 inmates of the friary inscribed in the Red Cross, for which I received 56 red crosses. I had a banner made of them; displayed it in the parlor of the rectory; and crowned it with a large picture of my brother who at that time was serving as Major in our army in France. It all worked out successfully. Quota assigned, \$675.00; collected over \$800.00.

In addition the Drive of the Knights of Columbus also proved very successful. This Drive was especially favored by our people, because they had the information from the boys that the 500 buildings of the Knights at the army cantonments and navy posts, and their hundreds and hundreds of recreational and provisional centers throughout France, Belgium, England, Germany, and Italy lived up to their motto: "Everybody welcome and everything free." The Knights gave away not only stationery but candies, chewing gum, tobacco, pipes, cigarettes, coffee, doughnuts, athletic goods, etc.,—free of charge. As further efforts we may mention the sale of Stamps, the numberless sweaters, socks, mittens, and wrist warmers knitted by our women, the countless boxes, religious articles and nicknacks sent to our boys while in the service.

In view of these records it is safe to say, without incurring the suspicion of flattery or exaggeration, that the Teutopolis folks at home did well both in giving support to the war measure adopted by the Government and in granting encouragement to the boys in uniform. In addition to all this, however, we introduced a novel measure to the great satisfaction of our boys. It deserves a special chapter.

## CHAPTER XIV.

*Our Correspondence*

It was but natural that our boys, most of whom had hardly ever been away from home for any length of time, and now living a strange and strenuous life subject to military discipline, should quickly reveal a strong desire for home news and home contacts. This desire became so strong and so general, especially after the soldier boys had learned to what extent the flu had spread, that the home folks decided to meet the demand for information in an organized way. Mr. C. A. Worman, publisher of the *Teutopolis Press*, and myself planned the enterprise. The following article, published in the Press toward the end of May 1918 explains the nature and purpose of the contemplated organization.

*Our Girls Organize*

"A club has been formed to keep our boys in touch with home folks. It is an excellent move and all should give the girls a helping hand. Last Sunday in all Masses the Rev. Pastor, Fr. Theodosius, issued a call for a meeting on Monday evening in Society Hall of all the young ladies of the parish, especially of the sisters and sweethearts of the boys away from home. The large number present at the meeting and the step they took for the encouragement of the boys shows that the Teutopolis girls are no slackers. After discussing their problem from all angles, they formed a club with Miss Mayme Siemer as president. They call their club the Girls' Auxiliary. Their purpose is to keep all boys from this community in military service in touch with home ties. Both our President Wilson and General Pershing have repeatedly pleaded that the boys should hear from home at least once a week. Since the local Press promised its cooperation to the extent that it will send gratis from its office a copy of each weekly issue to every boy, the girls, tentatively, formed the following plan: The girls will not only continue to correspond with their brothers and sweethearts, so that they may know, practically at any time, where the boys are; but they will also keep in the office of the Press a list of the addresses of the boys, available for anybody that may wish to communicate with them. Moreover, the Press will serve as a correspondence exchange. Letters, or parts of letters, from the boys that are not of a private nature will be published in the Press for the bene-

fit of all of them. Thus they will get all the home news every week, and at the same time be informed of the whereabouts and the doings of their "buddies."

"To this statement the Press added the remark: 'All in all this is the finest move started since the war commenced and all home folks should lend the girls a helping hand. Help the girls, as the girls are helping you and your sons. Send in the letters you may wish to have published and send in any reading matter you may wish to have forwarded. This arrangement will mean ever so much to our boys who are fighting for us and our country. Let them know that we at home are trying to make their lot easier.'

"The young ladies will gladly defray all expenses. They already have some money on hand; and they have devised a plan to raise whatever money may be needed to carry on the work. Let us help the girls."

*The Plan Begins to Operate*

The first two letters were received from overseas before the Auxiliary Club functioned. The first one is from my youngest brother. I published the same in the first issue sent to our boys from the office of our local press. It shows that the yearning for home news was not restricted to the "doughboys." I published the communication for the encouragement of the boys and to show them how the plan might work out.

Joseph Plassmeyer, the newly created Major, U.S.A., to Father Theodosius.

American E. F., France, May, 1918.

Dear Brother,

Your letter came to hand a few days ago. It came through on what is considered good time, around three weeks. Our trip across the Atlantic was uneventful. We saw nothing of submarines, and I was glad of it. We landed on a day of the last week of March.

Shortly after getting back to Douglas from my Christmas vacation, orders came to prepare for overseas service. We were not up to war strength and had only half of our equipment. The Colonel reported the regiment ready about Feb. 27. On the morning of the 1st of March we received orders to move, though we did not expect to leave so soon. At present I am in charge of a Remount Depot in a French Port, commanding two troops of cavalry. I took to France about 1500 horses

and mules, but have already shipped most of them to the front.

Before I left the United States I had an opportunity to make my peace with the Lord, and made use of it. I went to Confession and to Holy Communion at Camp Merritt. And with my mind thus at ease, the trip across the submarine zone did not disturb me much.

This afternoon a friend of mine took me for an automobile trip along a portion of the coast of Brittany. It was a most interesting trip. This European country is so different from anything to be seen in the U. S. Outside of cities and villages the landscape is like one continuous garden. All land is in a high state of cultivation and exceedingly picturesque.

My title is now that of Major. Whether or not my promotion will soon take me to other fields of endeavor, I can not tell; the chances are that it will. The 15th cavalry has now an excess of field officers while some of the others are short. So I may be transferred to another regiment. As regards the present, I am well pleased. For the first time in my service I am acting the role of boss. My position here is that of a Post Commander, and is to me a novel experience.

I hope to hear from you again, and that soon. The constant din of war around you in a strange land amongst strange people with a strange language tends to emphasize the longing for home and peace.

Your brother,  
Joseph.

Next I want to quote an interesting letter written by a real "doughboy", Lawrence F. Burford, familiarly known as "Spain". He was an army baker and cook. Lawrence wrote to his mother, Mrs. John Burford.

France, June 7th, 1918

Dear Mother,

No doubt, you are worrying and wondering why you do not hear from me. Well, mom, I am not in Texas anymore. I am in France; and that is even a few thousand miles farther away from Teutopolis than Texas; and then we have the big Atlantic between us. But, please, do not worry; I am well and never felt better in my life.

There are six cooks in this outfit; and judging from the looks of our boys, we cooks are doing a good job. It is my privilege to cook for officers. We have a doctor in our setup. But he might as well shoulder a gun and get ready for some

real fighting, or go somewhere else to find sick doughboys.

I never had expected to see so much of this good, old world; and then everything is so different here. Even the time of day puzzles us. It never gets dark before ten or ten thirty in the evening, and by four in the morning it is daylight again. We can not even get sleep enough during the hours between. Talk about relics and old churches! The other night we were in a church built in 1462, full of relics.

But, mom, in spite of all these novelties, I am getting homesick. Have not heard from home since I left Camp Upton, New Jersey, and that is more than a month ago. I have read that letter so often that it is going to pieces. Now, hurry up, please, write me another one and get the folks to write. How I wish that I could buy the *Teutopolis Press* or the *County Review* at the newsstand. But everything is *Francais, Francais, Francais!* And what do I care for *Francais!* *Nix ver-steh!*

Lovingly your son,

Cook Lawrence F. Burford,  
Co. G., 130th U. S. Inf.,  
A.E.F. somewhere in France

(To be continued)

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For the collection of tracts and books, directed against the Church and the clergy by Protestant writers in Know-Nothing days, in the CV Library, we have recently procured a copy of "The Familiar Letters to John B. Fitzpatrick, the Catholic Bishop of Boston by an Independent Irishman."

The booklet of seventy-two pages was published in Boston in 1854. Five chapters are devoted to discuss what the author describes as "Catholic opposition to Free Schools."

Quotations from the Catholic press of the day, inserted in the tract by its author, prove the Catholics one-hundred years ago to have been alert to their obligation to warn the faithful against the secularistic system of education which had come into vogue not long before. The *Western Tablet*, of Chicago, is quoted as saying: "If your son or daughter is attending a State School, you may be as certain that you are violating your duty as a Catholic parent, and conducing to the everlasting anguish and despair of your child as if you could take your oath of it! Take him away."

## Book Reviews

Zacharias, H. C. E., Ph.D. *Human Personality. Its Historical Emergence in India, China, and Israel.* By St. Louis, B. Herder Book Co., 1949, p. vi+ 360, \$4.

THE subtitle indicates the scope of the volume which is to set forth how man came to the full realization of his personal selfhood in opposition to, and distinction from, the society of which he is a part. The question revolves around the empirical personality, that is man's recognition of himself as a being in his own right, a bearer of a unique destiny, a subject of rights and responsibilities with a dignity of his own and the power of self determination. Such full knowledge of self is a matter of growth, and accordingly we may well speak of an historical emergence of human personality. The study of this gradual evolution of the implications of self consciousness is very fascinating. The author describes the process with a wealth of rare detail derived from an uncommon knowledge of history.

The individual person which looms so large in our present way of thinking did not always hold this outstanding position but was absorbed by the family, the tribe and society. Tribal and collective mentality predominated and the destiny of the individual was wrapped up in the fortunes of the group. Group interests and individual interests were merged. The process by which the individual transcended the group was a spiritual one; a process in which consciousness turns inwardly upon the self, a deepening, a greater immanence of consciousness. It is brought about by interaction between the self and the social environment but brought to fruition chiefly by the seizing in consciousness of a supersensuous reality, God. The birth of personality, therefore, is associated with religious experience. Man transcends society when he reaches up to God.

According to the author man discovered his inner life which sets him apart from the group, and found his own personality in India. This is very plausible because India has always been given to the practice of introspection and self-absorption. However by some misdirection the practice terminated in emptiness.

China also made its contribution to the emergence of personal consciousness from tribalism though it was effected in a different way. The direction of thinking here was toward practical life and Chinese philosophy turned mainly to ethical and political preoccupations.

Both in India and in China man was left to his unaided efforts, which accounts for the partial failure. In Israel the situation changes; we are in presence of Divine intervention and assistance. God's hand reaches down and lifts man out of the crowd, investing him with dignity, freedom, rights.

What the reviewer has offered above is less than a bare outline but it should be enough to convince the reader that the contents of the book are of absorbing interest.

Also we can draw a practical conclusion from this scholarly study. If the full realization of personal self-

consciousness as well as the reverence for the worth of human personality root in religion, we but too well see why in our days and in certain countries tribal or collective consciousness is swallowing up personal self-consciousness, blotting out everything but the mass, and why the value of the human person is steadily depreciating. It ought to become manifest to our contemporaries that without God no values can be maintained. In this respect the volume contains a message of the greatest urgency.

C. BRUEHL

Gassner, Jerome, O.S.B. *The Canon of the Mass. Its History, Theology and Art.* Herder, St. Louis, Mo., 1949. pp. 404. \$5.

Father Gassner's book is an excellent study of the Roman Canon. It is the fruit of much painstaking, careful research, making available to us all the pertinent historical data needed for the correct understanding of the venerable prayer of the Canon. So ancient and complex a prayer as the Canon cannot be rightly interpreted without a thorough investigation of the origin and history of the prayer. Father Gassner makes this investigation for us. Avoiding the sometimes confusing lengthy discussion of opinions on disputed questions he skillfully presents a scholarly, historical explanation of the Canon. The theological content is revealed with the same thoroughness and preciseness.

Of particular value and interest is the study of the Scriptural background of the various prayers of the Canon. Liturgical studies must necessarily lead to the study of the Sacred Scripture. Mother Church uses not only the language of the Scripture in her prayer. The prophecies, the types and figures fulfilled in the New Dispensation, the rich imagery of the Old Testament, the ceremonies of the Temple worship, all contribute to the full, rich and inspiring expression of the perfect worship of the Church. Absence of the knowledge of the Scriptural background limits our appreciation of the incomparable beauty and full significance of the Church's prayer. The reader will be delighted and spiritually enriched through meditative reading of Father Gassner's study, for instance, of the Preface, Sanctus, Benedictus, wherein we are lead back to the Canticle of Moses, the Hallel, the heavenly liturgy of the Apocalypse. We are particularly grateful for this phase of Father Gassner's work.

*The Canon of The Mass* should take its place among the finest contributions of contemporary liturgical studies. Priests and theological students will find it invaluable in more precisely defining their knowledge of the Canon. And what is of greater value, it will serve them well in disposing their souls for a more profoundly spiritual participation in the sacred action. Although it is a scholarly work it will have its appeal also to many lay folk who seek a better understanding of the venerable prayers of the Mass.

FR. CHARLES SCHMITT,  
Charleston, Mo.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## CONVENTION IMPRESSIONS

OF necessity, because the September issue of *Social Justice Review* is about to go to press, even the preliminary account of the proceedings of the Ninety-fifth Annual Convention of the Central Verein must be brief. This is all the more regrettable, because each

dle West. Moreover, the Central Verein's Spiritual Director, Most Rev. Joseph E. Ritter, Archbishop of St. Louis, also favored the Convention by his presence. He was accompanied by the Auxiliary Bishop, Most Rev. Chas. H. Helmsing. As a guest of the Bishop of

### *Conference of the Bishops of Germany Sends Greetings*

*To the Annual Convention of the Catholic Central Verein of America the Conference of Bishops at Fulda sends heartiest greetings in grateful recognition of all the many acts of charity bestowed upon German Catholics in times of great distress through the Central Verein. God reward you!*

JOSEF CARDINAL FRINGS,  
Chairman of the Fulda Bishops' Conference

day, in fact, each hour spent at Quincy, Illinois, was filled with important events and discussions.

For the first time in some years the Convention of the CV and the NCWU was honored by the presence of the Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani. His Excellency, long a friend of our organizations, had accepted the invitation to be with us at Quincy, extended to him by the Bishop of Springfield, Most Rev. William A. O'Connor, whose guest the Apostolic Delegate was during his sojourn in the Mid-

Springfield, the Bishop of Joliet, Illinois, Most Rev. Martin D. McNamara, participated both in the services and the Civic Forum.

The Pontifical High Mass, celebrated by the Bishop of Springfield, deeply impressed the vast congregation which filled St. Boniface Church, the oldest Catholic shrine in the city of Quincy. The sermon was preached by Rev. Francis A. Dieckmann, Associate Spiritual Director of the St. Louis' District, NCWU. The deep impression the services and sermon had created was further

heightened by the addresses of the Papal Delegate and the Bishop of Springfield.

Quincy is a stronghold, as it were, of the Sacred Heart Province of the Order of St. Francis. It was in the auditorium of St. Francis Solanus parish the Civic Forum was held on Sunday afternoon, August 20th. Mr. F. Wm. Heckenkamp, Convention Chairman, presided. One of the chief features of the event was the address on the Primacy of Conscience: Pontius Pilate or St. Stephen, delivered by Fr. Victor Suren, the Central Bureau's Co-Director. Unfortunately, the second speaker of the program, Mr. Walter L. Matt, Associate Editor of the *Wanderer*, St. Paul, Minn., was unable at this time to present his message to an expectant audience. His subject was, the Central Verein, its Mission and Program. But the people were fascinated by the words of the Apostolic Delegate, who spoke at some length on our two national organizations, which, as he said, conscientiously observe the doctrines of the Church, our Mother and Teacher. In fact, the speaker declared their ambition was to be, in private and public life, her devoted children and faithful followers.

In a similar vein spoke the Archbishop of St. Louis, Most Rev. Joseph E. Ritter, while the Bishop of Springfield, Most Rev. William A. O'Connor, discoursed on the need and duty to manfully oppose the subversive trends of the times and to cultivate the spirit of Christian optimism. The distinguished speaker admonished his audience to hold aloft the *vexilla regis*.

Perhaps few other conventions have been quite as fortunate in the selection of speakers, including those who spoke at the banquet. Dr. Nicholas Dietz, Jr., professor of bio-chemistry in the Medical School of Creighton University, Omaha, had only recently returned from a pilgrimage which began at Fatima and included, of course, Rome, and ultimately Lourdes. What could have been a dry presentation of an itinerary became a fascinating narrative of the Doctor's observations made in the course of his extended pilgrimage. Yielding to what was a general request, Mr. Walter Matt, delivered as an after-dinner talk, the fine address intended for delivery at the Civic Forum. Although most of those attending the banquet had a right to be tired at the end of a long day, their attention was held by the speakers presentation of the tendencies and dangers of the present. The fact that two laymen, members of the CV, should thus prove themselves so soundly informed and capable as did the two men mentioned, impressed not a few people.

Other features of the five-days program accorded with the routine observed in former years. A number of committees submitted noteworthy reports. We will mention on this occasion in particular the stirring account of the chairman of the Central Bureau's Assistance Committee, Mr. Richard Hemmerlein of Syracuse, New York. All in all, the convention left an excellent impression on the participants. The arrangements of a local nature were as perfect as possible. In general the people of Quincy were appreciative of the fact that our organizations had chosen their city, there to conduct our annual meeting, and that not alone many delegates, but a number of distinguished visitors had been thereby drawn to their city.

## Convention Notes

COMMON good sense prevailed over attempts to induce a change of name of the organization. The committee appointed to consider the pros and cons of the proposed change reported in favor of retaining the honored title, Catholic Central Verein of America. By a long, honorable and useful career the organization has won the right to claim for the word "verein" the same status enjoyed by the words dollar and nickel, both of which are of purely German origin.

The message of Most Rev. Aloysius J. Muench, Bishop of Fargo, N. D., Regent, Apostolic Nunciature in Germany to this years convention, is a noteworthy document. Each paragraph is worthy of appreciation. It is greatly to be desired the Bishop's discourse, which is in part a testimonial to the program of the CV, should be discussed in meetings. To denounce Communism, as is the fashion, but remain incapable of promoting a positive Catholic program, will prove vain in the end. Both David Goldstein, a former socialist and convert from Judaism, and Mr. Louis Budenz, testify to the ability of socialists and communists to present their views on every possible occasion, while conservatives remain silent.

The success of the Central Bureau Assistance Committee, as described at the Monday evening meeting of the men and women delegates by the Chairman, Mr. Richard Hemmerlein, indicates the degree of sincerity and good will that is alive and active among our men and women members in what Rev. Francis Dieckmann, the preacher at the Pontifical Highmass described as a "must"; the continuation of the work of the Central Bureau. But to the gift of financial assistance our members must strive to add the gift of genuine interest in, and enthusiasm for, the Catholic social action program of the Verein. This means, among other things, the reading and promotion of our monthly *Social Justice Review*. In this connection we must remember the words of Most Rev. A. J. Muench in his message to the Convention:

"Promotion means study; one cannot promote what one does not know. Read, discuss timely topics in your meetings, form home discussion circles, with a definite program. Self-education begins where school ends, and finishes only with death. Minds sparkle in the clash of discussion with others."

Our Spiritual Protector, Most Rev. Joseph E. Ritter, whose attitude towards the CV and its Bureau is a source of encouragement to officers and members, was generous in his remarks pertaining to our organizations when he addressed the Civic Forum on Sunday afternoon. The Archbishop is well acquainted, of course, with our program and the efforts to realize it, and hence his commendation has a value all its own.

It appears worthy of mention that for two consecutive years the CV and the NCWU met in parishes dedicated to St. Boniface, the apostle of the German people. St. Boniface church at Quincy is far older than St. Boni-

face at San Francisco. It was founded more than one hundred-ten years ago. The particularly thick walls indicate the builders had in mind the construction observed in their native land.

It was impossible for the Resolutions Committee to hold as many meetings as on most former occasions. In consequence the resolutions need to be edited before their release to the press. Hence, their publication in *SJR* will begin in next month's issue. In the meanwhile a goodly portion of the Declarations of Principles will be released to Catholic weeklies.

In addition to its Annual Report, and Bishop Muench's Message, the Central Bureau sent to the convention for distribution among the delegates of both organizations copies of the 100th Free Leaflet published by it, on You and Your Parish. Its author is Most Rev. Richard J. Cushing, Archbishop of Boston, who presents to the readers a masterly homily on the parish and the attitude Catholics should adopt towards this important cell of society and the Church.

God willing, our organizations will conduct next year's conclave at Pittsburgh, Pa. It was in this city the third convention of the men's federation was held, in April 1857. Ten years later the CV convened in the same city for its twelfth annual meeting. After that there was a pause of many years, until August of 1914, at which time the fifty-ninth convention was conducted in Pittsburgh. The organization of men again enjoyed the hospitality of that city in 1933. We believe that our members may look forward to an inspiring convention, a year hence.

A number of the delegates visited the Central Bureau in St. Louis on their way home from the Quincy Convention. One group, from Syracuse, New York, was composed of Mr. and Mrs. Richard F. Hemmerlein, William F. Hemmerlein, Arthur L. Schemel, and Robert Reschke. Mr. Mathias H. Weiden, a delegate from New York City, also visited the Bureau on the same day.

A delegation from Philadelphia, was composed of Messrs. Charles F. Gerhard and Daniel McGlynn, and Miss Mary P. Campion, the latter Secretary of the United Action Committee for Expellees of Philadelphia. From Pittsburgh came Messrs. Clarence Schumacher and John Makary.

A group of the Kansas delegates who visited the Bureau was composed of Mr. and Mrs. Peter Mohr, and their son, Nicholas, of Maize, and Mr. and Mrs. John F. Suellentrop, of Colwich. Two delegates to the Convention of the NCWU also came: Mrs. August Nook, of Milwaukee, and Miss Mary R. Geiger, of North Quincy, Massachusetts. From the far west were Mr. and Mrs. Henry F. Schroer, of San Francisco.

In the course of the last ten years the CV and the NCWU have made it a custom to conduct farewell services of a religious nature and on this occasion to install officers in church. This custom was followed in Quincy, where the very last event of the convention closed with Benediction of the Blessed Sacrament.

## Worthwhile Recommendations

THE Report of the Ways and Means Committee made at the Quincy Convention is one of the best submitted in recent years, offering concrete suggestions of what our members should do to promote the Verein and its program. If sincere efforts are made along these lines, there is no doubt that considerable progress can be made during the ensuing year. The Report follows.

To increase the usefulness and to insure the permanence of the Catholic Central Verein, we the undersigned Committee recommend that every possible effort be made by the State, District and Local Branches and Individual Societies to carry out the following recommendations:

(1) By getting additional members in their respective spheres; that if at all possible the names of each individual member of our societies be secured and appropriate literature sent them periodically, with the double purpose of better acquainting the general membership with our programs and eventually securing a greater number of active workers.

(2) We urge the continuance of the Central Bureau's Assistance Fund Drive, and that every State Unit and Individual Society be requested to contribute their full allotment.

(3) That special committees or individuals in each society be appointed to solicit Sustaining, Life and In Memoriam members.

(4) Realizing the great value of our own publication the *Social Justice Review* in spreading the ideals for which the Central Verein stands, we want to impress upon our State and Local Branches the very urgent need of doing their share in increasing the number of subscribers to this pioneer Catholic Journal, by appointing an energetic member whose duty it will be to promote the sale of *SJR* among our own members and also among others outside of the Verein. The State and Local Branches should make every effort to secure the cooperation of the pastors. Only through the increase in subscriptions can we hope, at least to some extent, to reduce the annual loss in publishing the Journal. We recommend that all the delegates not only take with them the Annual Report, but that they personally study it and discuss it at their local meetings.

(5) We believe that there are among our membership many who are anxious and willing to assist in carrying on the great work of the Central Verein, and are willing to contribute according to their means. We, therefore, recommend that a new class be formed to be known as "Contributors" who shall pay the sum of \$1.00 per year, and shall receive an appropriate certificate.

(6) We urge the State units, as well as the individual Societies to propagate the idea of urging members to divide their usual contributions to Community Chests, Red Cross and similar organizations with the Central Verein and Central Bureau, and to urge them to remember the Verein and the Bureau in their wills, calling attention to the fact that such contributions and legacies are generally deductible from income tax returns, inheritance and estate taxes. We further urge State Units

to support, if at all possible, the Annual Appeal made by General Secretary Albert A. Dobie.

(7) We recommend that every society place proper receptacles for penny collections at meetings and to call attention of their members thereto.

(8) We also recommend that every Society contribute to the "Rosary" fund of the Central Bureau. This fund takes care of furnishing Rosaries to the men and women in the armed service.

Respectfully submitted,

Ways and Means Committee: William J. Kapp; Raymond H. Brinks; Anthony H. Starmann; Fred C. Kuipers; Mathias H. Weiden; Clarence Schumacher; John Pfeiffer; H. H. Kampwerth; Daniel McGlynn.

### *Officers Elected at Quincy Convention*

FROM the list of those proposed by the Committee on Nominations, the following officers were chosen at the Quincy Convention to guide the affairs of the CCVA during the coming year.

President, Albert J. Sattler, New York; First Vice-pres., James H. Zipf, Missouri; Second Vice-pres., Rev. Victor F. Beuckmann, O.S.B., Arkansas; Third Vice-pres., F. W. Heckenkamp, Illinois; Fourth Vice-pres., Mrs. Wm. F. Rohman, President of the National Catholic Women's Union, Missouri; General Secretary, Albert A. Dobie, Connecticut; Recording Secy., Joseph J. Porta, Pennsylvania; Treasurer, John A. Suellentrop, Kansas; Marshall, Harry Chapman, Wisconsin.

Board of Directors: Dr. Gordon Tierney, Minn., Frank Gittinger, Texas; Richard Hemmerlein, New York; Edw. Hesse, Conn., Charles P. Kraft; N. J., Max R. Nack, Wisconsin; Dr. B. N. Lies, Kansas; Frank Stuerzer, California.

Trustees: Three-year term: Arthur H. Hanebrink, St. Louis; T. J. Arnold, Little Rock, Ark.; Charles Kabis, Newark, N. J.

To the Committee on Social Action of the CV, Dr. B. N. Lies, of Colwich, Kansas, was added.

### *Parishes Join Pennsylvania Branch*

AN organization such as the Central Verein, which enjoys a mandate for Catholic Action, may expect not alone individuals and societies to join it, but also parishes. Hence, for a long time back our State Branches counted among their members a few parishes.

In the course of the last year the Catholic Central Union of Pennsylvania, one of our most important branches, was privileged to inscribe upon its roster the names of three parishes: St. Mary's Parish, Rev. J. Donald Wagner, Rector, Altoona; St. Francis Parish, Rev. Chas. F. Moosman, Rector, Munhall; St. Joseph's Parish, Most Rev. Edw. F. McMannan, Auxiliary Bishop of Erie, Oil City. In addition the Holy Family Sick and Relief Society of Nazareth has also joined the Central Union, as did Branch No. 64, Knights of St. George of Wilkes Barre, Pennsylvania.

The active secretary of the Central Union, Mr. Eugene A. Phillips, furthermore re-enlisted three societies that were delinquent.

### *N.C.W.U. Convention Gratifies*

IT is generally conceded that the recent Convention of the National Catholic Women's Union, held in Quincy, Illinois, August 19 to 23, was in every way one of the most satisfactory of such meetings conducted in recent years. Reflected in the activities-reports of the State Branches and in the various addresses given was the welcome assurance that the high ideals of our organization and its true spirit were being steadfastly maintained. This is highly important in our day when Catholic lay organizations are prone to imitate, sometimes slavishly, the methods and behavior of secular societies. It was the citizenry of Quincy freely acknowledged that they had never before been hosts to people of such exemplary conduct. May the Catholic Women's Union ever so acquit itself as to merit such praise.

The Convention was characterized by a tone of dignity and seriousness worthy of the high purpose of our organization. In a most remarkable way the Solemn Pontifical Mass on Sunday, celebrated by Bishop William O'Connor of Springfield, episcopal host to the convention, set the tone which pervaded all the meetings. Nor did the delegates lose sight of the significance of the presence of the Apostolic Delegate, His Excellency Archbishop Amleto Cicognani, who delivered prepared addresses after the Pontifical Mass and at the Civic Demonstration later in the day. To lend further emphasis to the importance of the convention, three other members of the American Hierarchy were present, including Archbishop Joseph E. Ritter of St. Louis, Episcopal Spiritual Director of the Central Verein.

According to established custom, the business sessions were utilized for the dual purpose of transacting the Union's business and hearing addresses by guest speakers. It was thus on Monday the delegates heard an interesting account of the work done at St. Elizabeth's Day Nursery, given by Sister M. Gertrude, S.S.N.D., Superintendent. On Tuesday the Rev. Joseph J. Schagemann, C.S.S.R. lectured on the Maternity Guild Apostolate.

The Mass Meeting, usually a highlight of the annual convention, was no exception this year. A large gathering of women on this occasion heard the Rev. Henry Freiburg, O.F.M., President of Quincy College deliver an address entitled "Social Action's Challenge to Women." Quoting the motto of the Convention which stressed confidence in Divine Providence, the Reverend Speaker forcefully and repeatedly referred to personal sacrifice as woman's essential contribution toward renewing modern society. At this same gathering two youthful representatives of S.D.S. (Supply the Demand for the Supply) movement from Maryville College in St. Louis outlined the objectives and achievements to date of this recently formed organization dedicated to achieving decency in woman's dress.

The entire Quincy Convention will be remembered by the delegates as one which in a special way impressed them with the seriousness of our objectives and the supreme necessity of pursuing those objectives in these days of crisis. Let us hope the fire kindled in Quincy will glow for the next twelve months.

## *Truth About Conditions in Germany*

THERE is, evidently, concerted effort being made in our country to promote the conviction that the people of Germany should continue to suffer for the sins of the demonic regime which has cost them so dearly. Not a few newspapers report almost gleefully on the fact that the show windows of stores are filled with goods, that everything was again to be had. Wishing, evidently, to convey the impression the Germans are better off than they deserve to be and that the need to aid them no longer exists. Having looked through "this surface prosperity," Mr. R. C. Brierly, Assistant Vice-President, Archer-Midland Company, of Minneapolis, Minn., gives us a different picture of conditions in Germany. Writing in the *Soybean Digest*, he records these observations:

"First, we found approximately 15 million people out of the 50 million population in Western Germany either unemployed, displaced or without retirement incomes, or otherwise financially incapable of getting more than essentially carbohydrate foods as a regular diet.

"Second, prices of protein foods were terribly high when considered in light of average income. In one of Western Germany's largest cities there was an adequate supply of per capita protein foods, but during the month before our arrival there had been only 50 percent consumption. This was entirely because of inadequate incomes. While prices were in line with American prices, incomes were roughly 20 percent of the average American income. German experts estimate that high quality animal proteins are available regularly to only 15 percent of the population. Another 35 percent are borderline in their ability to regularly purchase protein foods, while 50 percent find such foods much beyond their budget.

"Third, we found that the protein available to the average population was coming primarily from cereal sources. The total meat protein available in Germany averaged 25 kilos per person per year against prewar figures of 48 kilos per person per year.

"Fourth, we found that even though there was no actual rationing, money had become the rationing system. The few fortunate were living well but the average person was still on a very inadequate diet."

Thus part of reports, based on the investigation conducted by Ken Shuman of the Glidden Co., the Soy Research Council and Mr. Brierly. If what is said describes a general condition, it is reasonable to surmise that the exiles, of whom there are over nine million, suffer severely from lack of proper nutrition. Priests, physicians and charity-workers writing to the Bureau frequently base their recommendation to help certain persons or families on this circumstance. Moreover, food is both scarcer and more expensive in Eastern Germany from where many, many cries for help reach us.

Having referred to the receipt of a donation forwarded the Caritasverband by the Bureau, we are next assured the gift would be used "especially for the poorest expellees who apply to us day by day because

most of them are seriously in need. At present there is a movement under way to transfer some hundred thousands of these poor victims of war from the overcrowded and over-burdened cities of Schleswig-Holstein and Lower Saxonia into the Laender of the French zone. Most of these refugees have been living in camps for five years, without a job and with no other means of subsistence than the small sum paid them from public funds."

The writer of the communication says, the workers for the Caritasverband, which is the official organ of the German Hierarchy, are exceedingly grateful to those helpful friends "who keep our hands filled in order that we may provide for Christ's poor."

From a convent of refugee Sisters at Kiel in Holstein, Sister M. Mathilda writes us:

"I am able to convey to you the pleasant information that the package of food which you ordered for us from Caritas at Copenhagen has been delivered to us in fine shape. All of the Sisters were made happy by its valuable contents. Before all, we were pleased to know that you still remembered the Sisters at Kiel."

## *Aid for Priests in Soviet Zone*

CHARITY faces problems in the Soviet zone of Germany which are the result of the brutal eviction of millions of people from their old homes. Having thanked Most Rev. Bishop Muench for a motorcycle and a bicycle, the Vicar of Osterburg and his assistant write:

"The parish-vicariate of Osterburg comprises no less than forty civic corporations. This territory is entrusted to the spiritual care of two priests, who must provide for some 3,000 Catholics. In twelve places Mass is read on Sunday, in intervals of two to three weeks. Religious instructions is given in eighteen places, where each week two hours are devoted to this work.

"The motorcycle that your Excellency has provided us with has proven a great help in our work of visiting so many different places. The enclosed sketch visualizes the spiritual action-endeavor maintained in the parish-vicariate Osterburg."

Like the members of their flock, the majority of the priests active in the Soviet zone are either expellees or refugees, who were obliged to leave behind all their personal effects. Hence, one of these priests wrote Bishop Muench, while thanking him for a gift of money:

"Your present appears to me a proof of your kind and fatherly solicitude for the priests of the diaspora who are privileged frequently to supply the consolations of our holy faith to the faithful scattered over the heath of Brandenburg. Myself an exiled priest, who was unable to salvage anything when driven out, I must now begin anew to supply myself with household goods. Hence, your gift will be used to buy a few pieces of furniture, because what I have been using I borrowed from others."

Most Rev. Bishop Muench has set his heart on providing the priests in the Eastern zone of Germany with 100,000 Mass stipends before the end of the year to help sustain them.

## Two State Conventions

### Pennsylvania

A VERY fine Convention, the Fifty-seventh annual gathering of the Catholic Union of Pennsylvania, was held in St. Mary's Parish, Altoona, on July 21-23. It was the first State Convention conducted in this affiliated Parish, of which Rev. J. Donald Wagner is Pastor. The success of the meeting was due to the efforts and cordiality of the Pastor, the parishioners, and of the Arrangements Committee of which Mr. Jos. D. Rahm was Chairman, and Mrs. Dolores Schreiner, Co-Chairman.

The initial meeting was convened in the newly-constructed auditorium of St. Mary's Parish on Friday morning, July 21; the State President, Mr. C. Jos. Lonsdorf, presided. Addresses of welcome were made by Fr. Wagner and a number of other officials. Separate business sessions of the men and women delegates were conducted on Friday afternoon, on Saturday morning and afternoon. An entertainment was provided on Saturday evening.

The chief events of Sunday's program were the Mass in St. Mary's Church, the banquet attended by delegates and several hundred guests at noon, and the mass meeting in the afternoon. On the latter occasion two principal speakers addressed the assembly: Mr. Robert C. Haberstroh, an attorney and well known lay leader of Altoona, who spoke on Catholic Thought and Action." The address stressed particularly the dangers of the trend toward centralization of power and state socialism in our country, and declared that, worst of all, there is in general little realization of these dangers. The speaker commended the CU of Pennsylvania for its consistent opposition to socialization. The second speaker—Mrs. Mary F. Lohr, of New York City, gave a graphic description of her visits to war-torn Germany, and also of her private audience with the Holy Father a year ago. She also described a previous visit, and a repeated visit of a year ago, with Theresa Neuman, the stigmatist, of Konnersreuth, Bavaria.

A matter of encouragement to the officers and members of the Pennsylvania Branch during the past few years has been the increase in membership. This year, through the efforts of the State President, Mr. C. J. Lonsdorf, the Vice-president, Mr. Malthaner, and the corresponding secretary, Mr. Phillips, the report showed the enlistment of three new societies the re-affiliation of three lapsed organizations, and affiliations of five new parish groups. The sum of \$540 was donated to the Central Bureau Assistance Fund, in addition to previous contributions. Important resolutions adopted by the Convention called for one minute of prayer at noon every day for peace throughout the world, yearly retreats for all members, support of efforts toward sanctification of the Sunday, and encouragement of vocations to the priesthood and religious life.

The officers of the men's Union, elected by the Convention, were installed by Mr. John Eibeck, honorary President of the Central Verein. They are: Mr. J. C. Lonsdorf, of Scranton, President; John P. Malthaner, of Erie, Vice-president; Joseph D. Rahm, of Altoona, Second Vice-president; Clarence Schumacker, of Pitts-

burgh, Rec. Secretary; Eugene A. Phillips, of Williamsport, Finan, and Cor. Sec.; John Moshinskie, of Bethlehem, Treasurer.

### Texas

With emphasis on Catholic rural life and a renewed determination of its members to keep Catholic social principles to the fore in society, the Catholic State League conducted a very successful Convention in St. Peter's Parish, Lindsay, on July 24-26. These themes were brought out particularly in the addresses at the "Catholic Day" program conducted on Wednesday evening, July 26, by Most Rev. Joseph Lynch, Bishop of Dallas, Rev. Anthony Adams, S.J., and Mrs. Rose Rohman. Bishop Lynch said he had come to Lindsay to express "ten thousand welcomes to the Verein" to the Diocese of Dallas, and emphasizing the rural theme, the speaker urged all to "read God in the open book of the field."

A particularly thorough and informative address was delivered by Fr. Adams on "Rural America in the World Crisis." He pointed out that agricultural policy in the United States must choose between human values and a soulless, material rural economy in which the dollar precedes all other considerations. He pointed to the decline of the family farm—the institution of property-ownership—as the foundation-stone of a free, Christian society in our country, and the spiritual and material impoverishment that comes to individuals and communities when the family farm unit is abolished. In some instances when farms are sold, neighbors obtain control of the farms in order to control the character of the new proprietors, the speaker stated. In the discussion which followed Fr. Adams' address, Rev. Paul Charcut, of Pilot Point, director of Rural Life activities in the Diocese of Dallas, referred to the problem caused in some instances by the unwillingness of older Catholic people to turn over farms to their children, thus forcing the children into the cities. In her address on "A New Meaning of Charity," Mrs. Rose Rohman, President of the National Catholic Women's Union, referred to instances in family life when wives, husbands and children should practice charity in their daily life, and thus advance this great virtue to pre-eminence as a foundation-stone for domestic and civil peace. The Very Rev. Dean A. J. Morkovsky, of Halletsville, conveyed to the Catholic Day assembly the greetings of the Convention of the Czech Catholic Union of Texas.

The Pontifical Mass was celebrated on Wednesday morning by Most Rev. Augustine Dangelmayr, Auxiliary Bishop of Dallas. The sermon was delivered by Rev. Fred Mosman, a native of Muenster. He commended the work of the Central Verein in the United States, and in the main portion of his sermon compared the drifting of modern society from God and the Church and its longing to return to Christianity to the story of the prodigal son, who wandered in poverty and misery but finally returned to his father's house.

Business sessions of the Catholic State League, the Youth Section and the Catholic Life Insurance Union were held throughout the day on Monday and Tuesday. A number of significant statements issued from the deliberations of the League's Resolutions committee,

which was under the chairmanship of Fr. Wahlen, and attended also by Brother Lawrence Gonner, S.M., State Senator Gus Strauss, Joseph Grahmann and other stalwarts of the Catholic State League. The Resolution on the problem caused by the exclusion of Catholic school children from publicly-owned and operated school busses in Texas is particularly thought-provoking. This will be referred to in another issue of *SJR*.

Other features of the Convention were the Mission Exhibit conducted by the State Branch of the NCWU under the chairmanship of Mrs. Laura Sutter and the Press Exhibit arranged by a number of students of St. John's Archdiocesan Seminary. In addition to two Bishops, Most Rev. Joseph Lynch and Auxiliary Bishop Dangelmayr, and twenty-two priests, some 200 delegates attended this convention. The cordial hospitality and wholehearted cooperation extended to all by the host pastor, Rev. Conrad Herda, O.S.B., and by priests and parishioners of Lindsay, Muenster, the entire area in fact, contributed greatly to the success of the event.

The officers of the Catholic State League for the coming year are: Spiritual Adviser, Rev. Conrad Herda, O.S.B., of Lindsay; President, Joseph A. Kraus, San Antonio; Vice-president, Joseph Bengfort, Lindsay; Secretary, Claude J. Marty, San Antonio; Treasurer, Joseph A. Leopold, Hallettsville.

Next year's Convention of the Catholic State League is to be held in Nazareth, Texas, located about fifty miles south of Amarillo.

### *CLIU of Texas Convention*

IT is of particular interest to students of the history of the Central Verein that the establishment of a life insurance group for members was considered as early as 1876. At the Convention of the CV conducted at Philadelphia in that year, a committee was appointed to study the question, influenced largely by Mr. Henry Spaunhorst, then President of the CV. The Convention, held in Covington, Kentucky, in 1881, adopted the report of this Committee. (See *History of the Central Verein* composed on the occasion of its Golden Jubilee, by Joseph Matt, K.S.G., 1905, p. 145-46). It is not known to the writer what influence these early efforts to establish life insurance had on the future development of the Fraternal Insurance Societies, now affiliated with the Central Verein. There is doubtless some influence, however, and the subject would be a rewarding study.

One of the most successful Fraternal Insurance Societies, a member of the Fraternal Insurance Societies' Section of the CCVA, is the Catholic Life Insurance Union of Texas. The Union conducted separate sessions in the course of this year's Convention of the Catholic State League in Lindsay. The reports of President Schwegemann and Secretary Pfeiffer disclosed that, as of June 30, 1950, there were in force 9,381 adult and 5,347 juvenile policies representing a total of 11¼ million dollars of insurance. This represents a substantial increase over the previous year. During the past fiscal year (1949), 13 new branches were established, mostly in the rural parishes of Texas. There are now 146 branches; the organization's solvency is

130.2 percent. The sum of \$28,430.38 was paid as dividends to members during the fiscal year 1949. This amount represents a return to members, in the nature of the rebates on purchases made by cooperative societies upon completion of successful business operations.

The report of Secretary Pfeiffer points out that in the last year, of 89 fraternal insurance societies in the U. S., only 15 had a larger insurance net gain in membership and only 4 had a larger gain in insurance in force than CLIU of Texas. Lack of agents, it was said, has been one of the greatest obstacles to an even wider extension of the Union's insurance benefits.

One item in the Union's annual report lists the per capita tax paid to the Catholic State League and the national federation, the Central Verein, which amounted to \$559.70. It is to be hoped that the CLIU of Texas may continue as one of the stalwart members of the Insurance Section of the CV. The work of the Fraternals may be more completely integrated with the program of the CV.

### *Youth Organization Convened*

WHAT appears to be one of the most successful organizations of youth has been established by the Catholic State League of Texas. This Youth Section conducted its eleventh Convention at the recent annual gathering of the Catholic State League in Lindsay, Texas. Three separate meetings of the youths were held, each attended by from 82 to 114 members. Miss Adeline Wolff, of D'Hanis, acting President, presided. Twenty-one affiliated youth societies were represented. A new constitution, drawn up under the chairmanship of Mr. George Steubben, of San Antonio, was adopted. Resolutions on three topics were accepted: On full participation of members in the Youth Section's program; on avoidance of morally and spiritually degenerating reading matter; on prayer for world peace. A youth rally was conducted on Tuesday evening, July 25, and a Catholic Day program on the evening of July 27. Rev. Erwin Juraschek, Spiritual Adviser, addressed the meetings on several occasions.

Fr. Juraschek has again accepted the office of Spiritual Adviser of the Youth Section. Other officers for the coming year elected by acclamation are: Adeline Wolff, of D'Hanis, President; George Stuebben, of San Antonio, Vice-president; Patsy Straton, of West, Second Vice-president; Barbara Windlinger, of San Antonio, Secretary; Ray Sandmann, of Lindsay, Treasurer.

Writing from Tokyo, a Franciscan missionary thanks us for *Social Justice Review*, saying: "I like it very much, it gives some ideas and experiences never found in other periodicals."

In another part of the letter the writer states: "The brief note in the April issue of your magazine about the United Action Committee for Expellees (of the Philadelphia group) is interesting also for my work. None of the big countries like to open their doors to poor immigrants, neither in North America or in South America. We will have to see what we can do." This remark evidently refers to the necessity of immigration from Japan.

## Miscellany

WHAT use can be made of our Free Leaflets, a letter to us by Mr. Louis B. Matsch, Recording Secretary, St. Boniface Society at Hastings, Minnesota, reveals. "Our society," he writes us, "received a number of Free Leaflets from your office some years ago. They were handed out to the people as they were leaving church services on Sunday. That is, at all churches, not only Catholic." It appears to Mr. Matsch that the present time was opportune for another distribution of our literature. We suggested to him to make use of either of the two Free Leaflets: "Das Kapital," by David Goldstein, or the short treatise on the "Communist Manifesto."

Among recent donations for the Central Bureau Extension Fund there was the annual gift of the Western Catholic Union. In accordance with repeated resolutions of its conventions this organization has contributed the amount referred to annually for a number of years. Moreover, this action has been entirely voluntary, the Bureau did not even attempt to suggest to the officers of the WCU they should continue the donations.

With the annual Convention of the Catholic Union of Illinois in mind, which is to meet in E. St. Louis, the *Western Catholic Union Record* again urges affiliated branches to join the former organization. In fact, the article expresses the hope "that eventually every branch of the Western Catholic Union, especially in Illinois, will become affiliated with the Catholic Union and through it with the Catholic Central Verein."

In the message Mrs. Catherine M. Higgins, President, Pennsylvania Branch, NCWU, addressed to this year's Convention of her organization, held at Altoona, she remembered the Central Bureau and pleaded for co-operation with it. "There seems to exist a lack of appreciation for the tremendous store of information and guidance emanating from and available at this ably-administered institution, conducted by the Catholic Central Union. Its publications, *Social Justice Review*, the *Bulletin* and hundreds of leaflets, together with the large Library, is of essential value for all members of both organizations, that of the men and the women. I trust that all Branches will consider all this more fully."

The Board of Director of Leo House, New York City, recently tendered a Testimonial Dinner to Rt. Rev. Francis X. Wunsch and Rev. Anthony J. Rothlauf, on the occasion of the former's elevation to the rank of Domestic Prelate and the latter's Fortieth Anniversary of ordination to the holy priesthood. Both priests are members of the Board of Directors of Leo House, and have given generously of their time in behalf of this hostel and the St. Raphael Society for Travellers.

The toastmaster on the occasion was Mr. John Roethlein of Brooklyn; the speakers at the dinner were Rt. Rev. George Kreidel, of Bronx, N. Y., and John J. Kuhn, of Elizabeth, N. J. Presentations were made to the honored guests by Mathias H. Weiden, of Narrows-

burg, N. Y., and Joseph Wohlpart of the Bronx. Mr. Theobald Dengler, Vice-president and Chairman of the Board of Leo House was in charge of arrangements.

Branches of the Catholic Kolping Society, an organization with a program which is not as yet sufficiently understood and appreciated in our country, are affiliated with the Central Verein in a number of States. Recently the St. Louis Unit of the Society, which conducts its own home in that city, requested from Archbishop Ritter the appointment of a spiritual director. The request was granted and Rev. Walter Fuchs, assistant pastor of Immaculate Conception Church, Arnold, Mo., in St. Louis County, was named "Präses" of this organization of young journeymen.

The CU and NCWU of Missouri recently engaged in a campaign intended to raise this Branch's contribution to the Central Bureau Assistance Fund. The Chairman of the Missouri Branch's Committee for the current year is Mr. L. A. Koerner, of St. Louis.

Those who have read and studied the financial section of this year's Annual Report of the Central Bureau will realize that income does still not suffice to carry on adequately the Verein's program. For this reason the contributions of the State Branches to the CB Assistance Fund, established several years ago, is meeting a genuine need.

Among the resolutions adopted by the Biennial Meeting of the Knights of St. George, held in June, several deal with timely topics such as: Federal Aid to Education, Sterilization, Euthanasia, Socialized Medicine, Juvenile Delinquency, Vocations, and Putting Christ Back into Christmas.

The first and the third of these express the opposition of the Knights to the intrusion of the Federal Government into fields which are not its own.

## Contributions to the CV Library

### General Library

DR. NORBERT FUERST, Indiana: Reinhardt, Kurt F. Germany 2000 Years, Milwaukee, 1950. Reinhardt, K. F. A Realistic Philosophy, Milwaukee, 1944. Dr. A. Hämel-Stier. Franz von Sales, Würzburg, 1946.—HON. FRANK M. KARSTEN, Washington: Caux, Report of the World Assembly for Moral Re-Armament, 1949, Caux-sur-Montreux, Switzerland, 1949. Business... Big and Small... Built America, New York, 1950. 87th Annual Report of the Comptroller of the Currency, 1949, Washington, 1950.—GOLDSTEIN, DAVID, Mass., Do Do: Autobiography of a Campaigner for Christ, Boston, 1936.—HON. FRANK BUCHANAN, M. C., Washington: House Lobby, Part 2 of the Hearings before the House Select Committee on Lobbying Activities, House of Representatives, Eighty-First Congress, Second Session, etc., Washington, 1950.—UNITED STATES STEEL CORP., New York. Business... Big and Small... Built America, New York, 1950.—SOCIETY FOR THE HISTORY OF THE GERMANS IN MARYLAND, Baltimore. Twenty-seventh Report, Baltimore, 1950.—*L'École Sociale Populaire, Montreal. Au Service de la Famille Ouvrière, Montreal. 1949.*

**Library of German Americana**

REV. CHAS. N. R. McCOY, Missouri: Noethen, Rev. Theo.; A Compendium of the History of the Catholic Church, Baltimore, 1874.—JOSEPH G. METZGER, St. Louis: German Saint Vincent Orphan Association Centennial 1850-1950, Souvenir Program, St. Louis, 1950.—J. M. ARETZ, New Ulm, Minnesota: Diamond Jubilee of St. Joseph Benevolent Society, 1875-1950, New Ulm, Minnesota.—REV. PAUL HUBER, O.S.B., Delaware, Diamond Jubilee Sacred Heart Church 1874-1949, Wilmington, Delaware.—JOHN E. EIBECK, Pennsylvania: 15th Biennial Convention of the Catholic Knights of St. George and the Ladies Auxiliary, June 4, 5, 6, 1950 Guest of Branch 73, Sacred Heart Parish, Wilmington, Delaware, 1950.—BAYERISCHES STAATSMINISTERIUM DES INNERN STAATSEKRETER FÜR DAS FLÜCHTLINGSWESEN, MÜNCHEN, Jaenicke, Wolfgang: Vier Jahre Betreuung der Vertriebenen in Bayern, 1946-1949, München 1950.

THEO. DENGLE, New York: German Society of the City of New York, One Hundred and Sixty-sixth Annual Report 1949, New York, 1950. Souvenir Journal Centennial Celebration and Banquet of Jaeger Company, Church of the Most Holy Redeemer, New York, 1950. Order of Exercises Commemorative of Fiftieth Anniversary of Ordination to Holy Priesthood of Rev. Urban C. Nageleisen, New York, 1937. — REV. FRANCIS MARKERT, S.V.D., Illinois: Rainer, Joseph: Dr. Joseph Salzmann's Leben und Wirken, St. Louis, 1876.—Obermüller, Johann Michael: Erinnerungen aus dem Leben und Wirken des Hochw. P. F. X. Weninger, Buffalo, New York, 1857.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

**Donations to Central Bureau**

C.C.V. of New Jersey, \$300; A. Starmann, Mo., \$1; Sgt. Michael Bubick, N. Y., \$5; Rev. Thos. McDonagh, Ind., \$15; C.W.U. of New York, Inc., \$250; Frk. Holzner, Va., \$2; Rev. J. B. Reynolds, N. Y., \$1; Peter Mohr, Kans., \$5; Cath. State League of Texas, \$25.25; C.C.V. of Pennsylvania, \$530; C.C.V. of New York, \$140; Cath. Union of Illinois, \$75; St. Louis and St. Louis Co. Dist. League, Mo., \$7.18; St. Eustachius Benev. Soc., Burlington, Wis., \$10; Sundry minor items, 78c. Total to and including August 15, 1950, \$1,367.21.

**Chaplains' Aid Fund**

St. Louis and St. Louis Co. Dist. League, Mo., \$10.86; Penny coll., St. Francis de Sales Benev. Soc., St. Louis, \$1.35; C.W.U. of New York, Inc., \$25; Total to and including August 15, 1950, \$37.21.

**Christmas Collection**

N. N., Milwaukee, \$1; St. Elizabeth Soc., Chaska, Minn., \$1.85; St. John's Men's Soc. of Honey Creek, Texas, \$7.50; Total to and including August 15, 1950, \$10.35.

**Expansion Fund**

Michael B. Menniges, Mo., for Life Membership, \$100; Western Cath. Union, Quincy, Ill., \$100; Total to and including August 15, 1950, \$200.00.

**St. Elizabeth Settlement**

Greater St. Louis Community Chest, \$2000; Interest Income, \$27.50; From children attending, \$1388.94; Total to and including August 15, 1950, \$3,416.44.

**European Relief**

Misses Agnes and Ann Winkelmann, Mo., \$10; E. C., St. Louis, \$30; Mrs. Bertha Hahn, Conn., \$5; Sisters of St. Francis, Springfield, Ill., \$5; Henry Seng, Ind., \$2.50; Rev. C. F. Moosmann, Penn., \$201; Rev. Jos. Wels, S.J., Kansas, \$10; Peter Mohr, Kans., \$10; Miss A. Selinger, Mo., \$25; Total to and including August 15, 1950, \$298.50.

**Catholic Missions**

Mary L. Wilmot, Wis., \$15; Holy Trinity Hospital, Graceville, Minn., \$10; St. Mary's Hospital, Cincinnati, O., \$5; St. Elizabeth's Guild, Bronx, N. Y., \$25; Mrs. Rosalia Hauk, Canada, \$10; Sisters of St. Elizabeth, Canada, \$10; Ursuline Sisters, San Antonio, Tex., \$16; Sisters of Precious Blood, Rome City, Ind., \$15; John Heeks, N. Y., \$2; Rev. V. T. Suren, Mo., \$5; F. W. Prendergast, Mo., \$10; St. Joseph Hospital, LaGrande, Ore., \$5; St. Anthony Hospital, Carroll, Ia., \$5; Margaret Miller, Minn., \$10; St. Francis Hospital, Breckenridge, Minn., \$5; Mrs. Bertha Hahn, Conn., \$15; A. J. Loeffler, Minn., \$5; N. Y. Local Br. C.C.V., \$2; Ladies of St. James Miss. Group, Decatur, Ill., \$25; Dorothy Reger, Cal., \$5; N. N., Conn., \$682.34; Sisters of St. Francis, Springfield, Ill., \$102; St. Joseph Hospital, Canada, \$7; Mrs. Chas. Tupper, N. Y., \$20; Sisters of Christian Charity, Mendham, N. J., \$2; Sisters of St. Francis, Gallup, N. M., \$10; Frieda Felder, Cal., \$20; Mt. St. Joseph Convent, Chestnut Hill, Pa., \$10; St. Agnes Convent, Fond du Lac, Wis., \$25; Mrs. Paul Preske, Ind., \$2; St. Joseph Hospital, West Bend, Wis., \$5; Convent of the Sorrowful Mother, Milwaukee, Wis., \$5; Sisters of Our Lady of Charity, Buffalo, N. Y., \$5; Convent of the Sacred Heart, Canada, \$10; St. Elizabeth's Hospital, Wabasha, Minn., \$10; St. Scholastica School, Chicago, Ill., \$4; N. N., Mission Fund, \$17.50; Sisters of Mercy, North Bend, Ore., \$5; Miss A. Mailholzer, Wis., \$2; St. Mary's Mercy Hospital, Gary, Ind., \$10; Mr. and Mrs. F. Preske, Ind., \$15; C.W.U. of New York, Inc., \$15; Peter Mohr, Kans., \$15; Matthew DeMong, Canada, \$10; Rt. Rev. Msgr. J. A. Vogelweid, Mo., \$160; Dorothy Reger, Cal., \$5; St. Francis Hospital, Breckenridge, Minn., \$2; Sister Mary Urban, O.S.F., Conn., \$2; Sacred Heart Conv., Allentown, Pa., \$5; Sisters of St. Mary, Dillon, S. C., \$25; St. Mary's Hospital, Hoboken, N. J., \$5; Miss Margaret Buggle, Mo., \$10; Mrs. Paula Mueller, Mo., \$17; Ottilia Obert, Ind., \$30; Carmelite Sister D.C.J., Canada, \$5; St. Patrick's Hospital, Missoula, Minn., \$10; Frk. Holzner, Va., \$60; St. Eustachius Benev. Soc., Burlington, Wis., \$16; F. H. Schwaller, Wis., \$2; Total to and including August 15, 1950, \$1,562.84.

**Gifts in Kind**

were received from the following men and organizations of men up to and including August 16, 1950.

**WEARING APPAREL:** from, Dan Schlafli, Mo., (men's trousers, ladies uniforms, etc.); Very Rev. Msgr. L. P. Henkel, Ill., (clothing, shoes); C. V. Wandell, Ill., (shoes).

**QUILTS AND COMFORTS:** from, Dan Schlafli, Mo., (quilts and comfort).

**BOOKS:** from, Rev. Chas. McCoy, Mo., (14 German books).

**MAGAZINES AND NEWSPAPERS:** from, N. N., Conn., (magazines); Ben Weber, Tex., (magazines); Jos. Willmering, Mo., (magazines and newspapers).

**MISCELLANEOUS:** from, S. Stuve, Mo., (misc. articles); Rev. A. C. Schnellenberger, Ind., (German prayerbooks); Young America, New Subiaco Abbey, Ark., (rosaries); C. V. Wandell, Ill., (D.D.T.).